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# SEQUEL

TO THE

## DIVERSIONS OF PURLEY:

CONTAINING

AN ESSAY ON ENGLISH VERBS,

WITH

REMARKS ON MR. TOOKE'S WORK,

AND

ON SOME TERMS EMPLOYED TO DENOTE SOUL OR SPIRIT.

---

BY JOHN BARCLAY.

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And I come after, glening here and there,  
And am ful glad if I maie find an eare  
Of any goodly word that ye han left.

*Chaucer.*



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## PREFACE.

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THE following Essay on English Verbs treats of their formation from one another, and of the effect of certain terminating syllables — a subject which has not yet received that attention from our Lexicographers and Grammarians which it deserves.

The Remarks on “ The Diversions of Purley ” are mostly a selection from Notes, written on perusal of that Work.

In the Remarks on some Names of the Soul, I have ventured to differ from authors, whose opinion it may well appear presumption in me to controvert: but I have not done so rashly, or without a careful consideration of the subject; and I have stated, at great length, my reasons for differing from them. It may not be superfluous to add, that I consider it purely a philological question.

*Calcots, June, 1826.*



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# PART I.



## INTRODUCTION.

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“ Interdum vereor, ne quibusdam bonis viris *etymologiæ* nomen sit invisum.”

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THE low estimation in which etymology has long been held, may, I think, be ascribed to the following causes :

1. As usage is allowed to be the proper criterion of language, many deem it useless labour to trace the origin and history of words, a knowledge of their present import being sufficient for every necessary purpose.

2. The unbounded license of conjecture indulged in etymology, and the many futile things that have been advanced in it, may well be supposed to have had some share in bringing the science into contempt; especially, when we reflect how common it is to find a false or strained explanation of a word given by etymologists, in order to support a fanciful conceit about its origin.

3. The too great importance which some attach to the origin of words, considering how often it is uncertain, and that the etymological sense must, in every case where they differ, yield to that of

usage, is a circumstance that has tended to make others think too lightly of it.

In regard to the first ground of prejudice, it may be true, that a knowledge of the origin and history of every word in our language (if it were attainable) would not enable us to write it with more elegance; yet it does not follow that the origin and structure of language, and of our own in particular, is not an object of liberal curiosity, and perhaps this is all that can be said for some other branches of knowledge. A complete knowledge of the theory of music will not make a good musician: excellence in that art, as in the use of language, being acquired by attending to and imitating the compositions and performance of such as excel in it. Yet the theory of music is thought a liberal study, especially in those who have a practical knowledge of the art.

Etymology, as discovering the origin or derivation of words, is a necessary branch of PHILOLOGY, and in this view it cannot be deemed altogether useless, while the history and structure of language are regarded as subjects worthy of the attention of philosophers.

As to the second cause of prejudice against etymology, the unbounded license of conjecture indulged in it,—the fact cannot be denied. The origin of many words must for ever be a subject of conjecture, and by too hastily advancing any conceits that occur to us, we are apt to bring contempt on the whole science. Quintilian has



recorded some fooleries of ancient etymologists :  
 “ Ingeniosè sibi visus est Cajus Granius *cælibes*  
 “ dicere quasi *cælites*, quod onere gravissimo vacent,  
 “ idque Græco argumento, ἡθες enim eâdem  
 “ de causâ dici affirmat. Nec ei cedit Modestius  
 “ inventione, nam quia Cælo Saturnus genitalia  
 “ absciderit, hoc nomine appellatos qui uxore  
 “ careant. At L. Ælius *pituitam* quia *petat vitam*.  
 “ Sed cui non post Varonem sit venia, qui *agrum*,  
 “ quod in eo *agatur* aliquid : et *graculos*, qui  
 “ gregatim volent, dictos, Ciceroni persuadere  
 “ voluit,” &c. *Lib. I. c. 6.*

There are many specimens of ingenuity not much inferior to these, in a late excellent work on English Synonymes ; for example, we are told, that “ HAVE, in German *haben*, Latin *habeo*, is not, “ improbably from the Hebrew *aba*, to desire,— “ because those who *have* most, desire most.” FETCH, A. Saxon *fecc-ian*, is traced to the Hebrew *zangnack*, to send for or go after. LAND is from *lean* and *line*. And “ HIND, in all probability “ signifies one who is *in the back ground* !”

The identity of words in languages so remote as the Hebrew and the Anglosaxon, when sufficiently clear, is certainly worthy of remark, were it only as a proof of the original brotherhood or relationship of mankind. But this identity must be clear indeed to be believed : and it will scarcely be thought that the identity or connexion of *have* and *aba*, *fetch* and *zangnack*, *arise* and Hebrew

*har*, a mountain, is very clear; or that of many other English and Hebrew words, considered by this author, as “in all probability,” connected or the same.

It is to be hoped, the works of H. Tooke will have some effect in checking the license of etymological conjecture. Not a few of his etymologies, indeed, are as extravagant and ridiculous as those he ridicules; but his method is less liable to error, and deserves imitation. He has not, like some other etymologists, rambled over the whole earth for the roots of words, which we have from our Anglosaxon ancestors, but has confined himself to tongues with which ours has a manifest connexion. He has also set an example of tracing words by analogies;\* and of either exhibiting (as often as it can be done) the intermediate changes, where there is only an alteration or corruption of the pronunciation;—or showing that it is similar to what has happened with similar words. And though he has made more words “imperatives,” or “past participles,” than there is sufficient reason to think so; yet there is less scope for wild conjecture in the mode of etymo-

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\* Thus most of the conjunctions are discovered to have been originally imperatives of verbs, most of the prepositions nouns, many nouns past participles, &c. The classification of words similarly formed gives a better idea of the structure of language, than can be obtained by perusing a much more ponderous *etymologicon*, in which the words are alphabetically arranged. In my opinion, it is by this circumstance, as much as by the great learning and ingenuity of the author, that *the Diversions of Purley* throw so much light upon language.

logizing which he has adopted, than where, without tracing any analogy of formation or deduction, one word is said to be derived from another—nobody can tell how, but that there is some similarity of sound, and some (often far fetched) connexion of meaning.

In over-rating the importance of etymology, perhaps Mr. Tooke is the greatest offender; but his high notions of the value of philological speculations cannot be regretted, since we are indebted to them for one of the most ingenious works on language that we are possessed of;—I allude, in particular, to the first volume of the *Diversions of Purley*. The too great importance he attaches to such researches, is not, however, the only thing that has given offence in Mr. Tooke's work; its supposed (though not very obvious) tendency in favour of Materialism, has also created a prejudice against it.

In the following sheets, I have imitated H. Tooke in those particulars of his plan which I have commended, as well as in endeavouring to find an appropriate meaning in the etymology, “not  
“merely a similar word in another language.”\* How far I have erred in proposing improbable conjectures, others will decide. I hope, I have

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\* “I could be as well contented to stop at *loaf* in the English, as *hlaf* in “the Anglosaxon; for such a derivation affords no additional or ultimate “meaning. The question, with me, is still, why *hlaf* in the Anglosaxon? I “want a meaning, as the cause of the appellation, and not merely a similar “word in another language.”—*Diversions of Purley*, vol. ii. p. 156.

scarcely, in this respect, exceeded any of those that have gone before me ; and if my work throws any additional light, however little, on the structure of the English language, it will not be despised by those whose approbation I would desire to merit.

## ESSAY ON ENGLISH VERBS.

THERE are four terminations that belong to classes of verbs in the English language, and impart distinct characters to them. These terminations are FY, EN, LE, and ER.

## CHAPTER I.

*Of verbs ending in FY, EN, and LE.*

## 1. FY.

THIS class corresponds to the verbs ending with *facere* in the Latin language, from which we derive the termination, softened as it came to us through the medium of the French. The verbs in FY are formed from Latin nouns; as, from *mollis*, TO MOLLIFY; from *vilis*, TO VILIFY; from *pax, pacis*, TO PACIFY, &c.; or they are softened from the Latin, as from *liquefacere*, TO LIQUEFY; *stupefacere*, TO STUPEFY, &c.

It is remarked, by H. Tooke, that the *abbreviations* of language, which are always improvements superadded in its progress, are often bor-



rowed by one from some other more cultivated tongue. We have some verbs ending with IZE, EULOGIZE, FAMILIARIZE, SIGNALIZE, &c. very much resembling verbs in FY; but their number is not, perhaps, so considerable. This abbreviation we have adopted from the Greek.

## 2. EN.

SWEETEN, BRIGHTEN, HARDEN, FRIGHTEN, STRENGTHEN, BOLDEN, STIFFEN, &c.

These are all formed from Anglosaxon, or Gothic nouns (mostly adjective nouns), and when used in an active sense, likewise correspond to the Latin verbs in *facere*, as *rubefacere*, TO REDDEN; *candefacere*, TO WHITEN, &c.; when used in a neuter sense, they correspond to the Latin verbs ending in *SCO*, as *albescere*, TO WHITEN, or become white; *durescere*, TO HARDEN, or become hard; *mollescere*, TO SOFTEN, or become soft; *rigescere*, TO STIFFEN, &c.

## 3. LE.

We have a good many DIMINUTIVE verbs with this termination, like those ending with *illo*, in Latin. The termination has sometimes no such effect, as in *kindle*, *wrestle*, &c. but in general it conveys an expression of diminutiveness, or of our contempt and dislike.

To SCRIBBLE, is derived by Dr. Johnson from the Latin *scribo*—*scribillo*. It does not, however,

signify to write little, but that what is written is little worth.

TO PRANKLE, is a diminutive from to *prance*.

Now sounding tongues assail his ear,  
Now sounding feet approachen near,  
And now the sounds encrease,  
And from the corner where he lay  
He sees a train profusely gay,  
Come PRANKLING o'er the place.

*Parnell's Faery Tale.*

TO DRIBBLE, from to *drip*.

Ye novelists, that mar what ye would mend,  
*Sniv'ling* and *driv'ling* folly without end ;  
Ye pimps, who under virtue's fair pretence,  
Steal to the closet of young innocence,  
And teach her, inexperienced yet and green,  
To *scribble* as ye *scribbled* at fifteen ;  
Who, kindling a combustion of desire,  
With some cold moral think to quench the fire ;  
Though all your engineering proves in vain —  
The DRIBBLING stream ne'er puts it out again.

*Cowper.*

—— ten thousand casks

For ever DRIBBLING out their *base* contents.

*Cowper.*

TO PRATTLE, from to *prate*.

The little strong embrace  
Of PRATTLING children.

*Thomson.*

TO SHUFFLE, perhaps a diminutive of to *shove*, implying to shove in a careless or contemptuous manner.

When we have SHUFFLED off this mortal coil.

*Shakespeare.*

TO DRIZZLE, from the Anglosaxon *dreos-an*,  
dejicere, præcipitare.

When the sun sets, the air doth DRIZZLE dew.

*Romeo and Juliet.*

TO DWINDLE, from Anglosaxon *dwin-an*, tabescere; *thwin-an*, decrescere, minui.

TO TINKLE, from to *tink*.

Just and but barely to the mark it held  
And faintly TINKL'D on the brazen shield.

*Dryden.*

TO SWADDLE, from to *swathe*, Anglosaxon *sweth-an*, vincire. — *Bailey.*

TO DANDLE, from to *dance*.

Sporting the lion ramp'd, and in his paw  
DANDL'D the kid.

*Milton.*

TO DIRLE (Scotch), is derived by Dr. Jamieson from the Swedish *darr-a*, to tremble.

Bot ane DIRLING or ane littill stound.

*G. Douglas' Virgil*, p. 424. l. 49.

“ If there be an L,” says Wallis (as quoted in Dr. Johnson's Grammar of the English tongue), “ as in jingle, tingle, mingle, there is implied an “ *iteration*, or frequency of small acts.” This, if there is any thing in it, would account for *to dirle* being more expressive to us than *to darr* (Swedish *darr-a*), and *to tremble*, than to *tremb* (Latin *trem-ere*), would have been.

TO CRACKLE, from to *crack*, seems both a diminutive and frequentative, denoting “an iteration of *small acts*.”

Who has not listened in a calm and sunny day to the CRACKLING of furze bushes, caused by the explosion of their little elastic pods? — *Smith's Introduction to Botany*.

TO DINLE (Scotch), is derived by Dr. Jamieson “from Islandic *dyn-a* tonare, or rather Belgic “*tintel-en*, to tingle.” Perhaps it is rather a diminutive from the Anglosaxon *dyn-an*, to make a noise. In the north country, windows are said to *dinle*, when they are made to shake and ring by the near report of a gun, a clap of thunder, or a carriage passing in the street before them.

TO STRIDDLE (Scotch), from to *stride*.

Sin' I could STRIDDLE o'er a rig.

*Burns.*

TO STRADDLE, “supposed to come from to “*striddle* or *stride* (Johnson),” is more a word of contempt.

TO TICKLE, a diminutive from to *touch*, by an attenuation of the vowel, like *sip* from *sup*; *click* from *clack*; *tip* from *top*. The interchange of *ch* and *k* is common in the language. Serenius gives as etymons of *touch*, Mæso-Gothic *tek-an*, Islandic *tak-a*.

And sometimes comes she with a tithe pig's tail

TICKLING a parson's nose as 'a lies asleep,

Then dreams he of another benefice : —

*Romeo and Juliet.*

TO PRICKLE, from to *prick*.

You have such a beard, and would so PRICKLE me.

*Congreve.*

TO DRAWL, from to *draw*, expresses contempt or dislike.

Observe the effect of argumentation in poetry; we have too much of it in Milton; it transforms the noblest thoughts into DRAWLING inferences, and the most beautiful language into prose. — *Dr. Beattie's Letters.*

TO RAMBLE, commonly derived from *re* and *ambulo*, is a diminutive of *to roam*, which no doubt was *ram-an* in the Anglosaxon: the Anglosaxon A having in innumerable instances become O or OA in English. \*

The diminutive expression of RAMBLE will be felt, if it is substituted for *roam* in any passage in which that word occurs.

Late as I ROAM'D intent on Nature's charms,  
I reach'd at eve this wilderness profound.

*Beattie.*

Do not say RAMBLING muse, wandering or devious, if you please. — *Gray's Remarks on Beattie's Minstrel.*

“ HARANGUE (à la françois) in old English  
“ HARANG, is the pure and regular past participle  
“ *hrang* of the Anglosaxon verb *hring-an*, to sound  
“ or make a great sound. And M. Caseneuve  
“ alone is right in his description of the word,  
“ when he says,—‘ HARANGUE est un discours

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\* See page 147.



“prononcé avec contention de voix.’ So far has  
 “the manner of pronunciation changed with us,  
 “that if the commencing aspirate before R was  
 “to be preserved, it was necessary to introduce  
 “an A between H and R, and instead of HRANG,  
 “to pronounce and write the word HARANG.”—  
*Div. of Purley*, vol. ii. p. 274.

We have here, I think, the origin of the diminutive verb to WRANGLE, explained by Bailey, “to bawl, scold, quarrel or bicker.” It carries the sense of *harang*, with an expression of contempt or dislike, by addition of the diminutive termination LE.

With WRANGLING talents form’d for loud debate.

*Pope.*

Many other verbs with this termination, though it is not clear that they are all diminutives of *other verbs*, convey an expression of littleness, or of our contempt and dislike.

TO TRIFLE.

TO OGLE, perhaps a diminutive of *to eye*, German *auge*; Dutch *ooge*, eye.

TO GABBLE.

TO FUDDLE.

TO TIPPLE.

TO GUTTLE.

TO HAGGLE.

TO DAGGLE.

TO DABBLE.

TO WHEEDLE.

TO SWINDLE.

TO HOBBLE.

TO HUDDLE.

TO BUBBLE.

TO BRAWL, “ Smoland-Gothic *wrafla*, futilia  
“ *verba proferre.*” — *Serenius.*

TO JANGLE.

TO BABBLE, “ to prattle like a child.” — *Johnson.* Perhaps from *babe*, as *prate* from *brat*, *chat* from *chit*. \*

Then rose the cry of females shrill,  
Mingl'd with childhood's *babbling* trill.

*Sir W. Scott.*

TO FRIZZLE, French *fris-er*.

TO FUMBLE.

TO PIDDLE.

TO MUDDLE.

TO FONDLE.

TO NIBBLE.

TO WRIGGLE.

TO SNIVEL.

TO DRIVEL.

TO WAMBLE.

TO BUNGLE.

TO QUIBBLE.

TO WADDLE.

TO SCUFFLE.

TO MUMBLE.

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\* *Scotticè geet*, ab *Anglosaxon get-an*, vel *geat-an*, *signere*.

TO SHOCHEL, OR SHACHEL, Scotch, vide Jamie-  
son.

TO SCRABBLE.

And he changed his behaviour before them, and feigned himself mad in their hands, and SCRABBLED on the doors of the gate, and let his spittle fall down upon his beard. — 1 *Sam.* xxi. 13.

TO DAWDLE.

To dawdle over a dish of tea. — *Boswell's Life of Dr. Johnson.*

## CHAP. II.

*Of Verbs ending in ER, and the Latin Frequentative Verbs.*

As I intend to illustrate the resemblance which certain verbs with this termination have to the frequentative verbs of the Latin tongue, it is necessary to premise a short account of

## THE LATIN FREQUENTATIVE VERBS.

They are formed from the past participles of their primitives, as from *pello*, *pulsus*, *pulsare*; *verto*, *versus*, *versare*, &c. A few others, differently formed, have also, though perhaps improperly, been considered frequentatives: *fodicare* from *fodere*, *labascere* from *labare*, *saturare* from *satiare*, *vellicare* from *vellere*, *concupiscere* from *cupere*. *Dumesnil*.

With regard to meaning, the Latin frequentatives are used —

1st. Simply to denote *frequency* of the action expressed by their primitives.

2dly. To convey the sense of the primitive with greater energy or force, as implying the overcoming of difficulty, or much or long continuance of the action; and this intensive or augmentative

sense, notwithstanding their name, is perhaps the character in which they oftenest occur.

3dly. A few of them are desiderative verbs, *captare, venditare, prensare, dormire, ostentare, munitare, affectare, mutuitari*.

4thly. A few seem to have but a remote connexion with their supposed primitives: *tentare*, supposed from *tenere*, *tractare* from *trahere*, *mutare* from *movere*.

It would be easy to illustrate the different applications or characters of the Latin frequentative verbs, by quotations from the classics, but my business is with the frequentative verbs in our own language; and the nature of the subject renders brevity peculiarly necessary. Those, therefore, who are not satisfied with the preceding account of the Latin frequentative verbs, are referred to the Latin Synonymes by M. J. B. Gardin Dumesnil, translated into English by the Rev. J. M. Gosset, and the following words, *allectare, amplexari, diversari, exercitatus, grassari, increpitare, sectari, insectari, labefactare, licitari, natare, nexare, objectare, ostentare, pensare, potatio, pulsare, propulsare, quassare, raptare, recantare, reptare, responsare, saltare, tutari, volitare, fodicare, labascere, saturare, vellicare, concupiscere*;—and to *affectare* and *visere* in Dr. Hill's Synonymes of the Latin language.

## ENGLISH FREQUENTATIVE VERBS.

THE English frequentative verbs (as I have ventured to call them) are formed by the addition of ER, generally to the past tense or past participle of the primitive verb. It is unimportant whether we say to the past tense or past participle, because, anciently these were generally the same word, as is still the case with many verbs: but in a few instances, the participial termination ED or T, as well as the characteristic vowel of the past tense, is necessary to account for the formation of our frequentatives.

“ Our ancestors did not deal so copiously in  
 “ adjectives and participles, as we, their descen-  
 “ dants, now do. The only method which they  
 “ had to make a past participle, was by adding  
 “ ED or EN to the verb: and they added either  
 “ the one or the other indifferently, as they pleased  
 “ (the one being as regular as the other), to  
 “ any verbs which they employed: and they  
 “ added them either to the indicative mood of the  
 “ verb, or to the past tense. *Shak-ed* or *shak-en*,  
 “ *smytt-ed* or *smytt-en*, *grow-ed* or *grow-en*, *hold-ed*  
 “ or *hold-en*, *stung-ed* or *stung-en*, *build-ed* or  
 “ *build-en*, *stand-ed* or *stand-en*, *mowed* or *mow-en*,  
 “ *know-ed* or *know-en*, *throw-ed* or *throw-en*, *sow-ed*  
 “ or *sow-en*, *com-ed* or *com-en*, &c. were used by  
 “ them indifferently.\* But their most usual

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\* ED seems always to have been the prevailing participial termination.



“ method of speech was to employ the past tense  
 “ itself without *participializing* it, or making a par-  
 “ ticle of it by the addition of ED or EN.

“ Take as an instance the verb *to heave*, heaf-an ;  
 “ By adding ED to the indicative, they  
     have the participle   - - - - - *Heaved*

“ By changing D to T, mere matter of  
     pronunciation - - - - - *Heaft*

“ By adding EN, they have the parti-  
     ciple   - - - - - *Heaven*

“ Their regular past tense was (haf, hof) *Hove*

“ By adding ED to it, they have the  
     participle   - - - - - *Hoved*

“ By adding EN, they had the participle *Hoven*

“ And all these they used indifferently.” — *Div.*  
*of Purley*, vol. ii. p. 91.

Most of our frequentative verbs being words of great antiquity, it is not to be wondered at, if the preterites or past participles, from which some of them are formed, are not now in use, nor even all the primitives themselves preserved in modern English ; and that in tracing them, we must, therefore, occasionally have recourse to the Anglo-saxon, and some of the cognate northern languages.

I. From *to climb*, preterite, *clamb*, is formed the frequentative TO CLAMBER, which expresses a greater exertion than the primitive.

Dr. Johnson, “ to clamber (probably corrupted  
 “ from climb, as climber, clamber), to climb with  
 “ difficulty, as with both hands and feet.”

He passed week after week in CLAMBERING the mountains, to see if there was any aperture which the bushes might conceal, but found all the summits inaccessible by their prominence. — *Rasselas*.

Before another wave could overtake me, I reached the mainland, where CLAMBERING up the cliffs of the shore, tired, and almost spent, I sat down in the grass, free from the dangers of the foaming ocean. — *Robinson Crusoe*.

Or hold him CLAMBERING all the fearful night  
On beetling cliffs.

*Castle of Indolence.*

II. From *to beat*, the frequentative TO BATTER, to beat much or often.

Dr. Johnson, “To batter (*battre*, to beat), to “beat, to beat down, to shatter, &c.”

Batt-re is the same word as *to beat*, Anglo-saxon beat-an, percutere. The termination RE is the French mark of the infinitive mood (a termination of declension like *ons, ez, ent, &c.*), which we have not perhaps in any instance taken along with the word; thus from *arriver* to *arrive*, *arranger* to *arrange*, — so *assort-ir*, *atteind-re*, *attend-re*, *pass-er*, *charm-er*, *propos-er*, *estim-er*, *compt-er*, *descend-re*, *trait-er*, *concev-oir*, *convert-ir*, *conven-ir*, *prolong-er*, *employ-er*, &c. According to Dr. Johnson, we have taken the infinitive termination, with one or two other verbs, which will be mentioned afterwards.

When Bellona storms

With all her BATTERING engines bent to rase  
Some capital city.

*Milton.*

Here long they knock, but knock or call in vain,  
Driven by the wind, and BATTER'D by the rain.

*Parnell.*



Thick beat the rapid notes, as when  
 The mustering hundreds shake the glen,  
 And hurrying at the signal dread  
 The BATTER'D earth returns their tread.

*Sir W. Scott.*

III. Horne Tooke derives *fault* from the Italian *fallito*, *Div. of Purley*, vol. ii. p. 32. There is not, I believe, any such Italian word in that sense, but it might be formed from *fallire*. This word has two meanings in Italian, one from the Latin *fallere*, to deceive; the other from the Gothic, *to fail* (manquer, commettre des fautes) German *fehlen*, Swedish *fel-a*, &c.: and if *fault*, is a past participle of an Italian verb, it is of *fallire*, *to fail*. To FAULTER, is properly a frequentative of *to fail*, though more nearly perhaps of *to falt*.

Traiste weile, unpunyst ze sall me not astert  
 One sic ane wise, gif ze *falt* efterwart.

*G. Douglas's Virgil*, p. 17. l. 20.

It war yneuch, and mycht suffice, think we,  
 That they have *faltit* anys lang time before,  
 Quhy doubyl thay thare trespas more and more?

*Ibid.* p. 279. l. 28.

Quhidder was it we, or than Paris that *faltit*.

*Ibid.* p. 316, l. 26.

Gif he has *faltit*, summond him to your seinzie.

*Sir D. Lindsay*, vol. ii. p. 56. *Chalmers's Edition*.

Is not *faltering* in pronunciation, frequent *fail-ing* or *faulting* in articulation?

Comfort came down the trembling wretch to raise,  
 And his last FALT'RING accents whisper'd praise.

*Goldsmith.*

She faints, she falls, and scarce recovering strength,  
 Thus with a FAULTERING tongue she speaks at length.

*Dryden.*

How often have I led the sportive choir,  
 With tuneless pipe, beside the murmuring Loire.  
 And haply, though my harsh touch, FALTERING still,  
 But mocked all tune, and marr'd the dancer's skill,  
 Yet would the village praise my wondrous power,  
 And dance forgetful of the noontide hour.

*Goldsmith.*

While through the broken pane the tempest sighs,  
 And my step FALTERS in the faithless floor,  
 Shades of departed joys around me rise.

*Rogers.*

IV. From *to light* (A. Saxon *leoht-an, geliht-an*), “to give light or illuminate,” past tense and past participle *lit*, is formed the frequentative to GLITTER. The G is the common prefix of Anglo-saxon verbs GE. To GLITTER, is used in speaking of a multitude of shining objects, or one of great splendour, but with peculiar propriety of a shining body or bodies *in motion*, giving frequent flashes or gleams of light.

The scene upon the lake was beautiful. One side of it was bordered by a steep crag, from which hung a thousand enormous icicles all GLITTERING in the sun. — *Guy Mannering*.

But now the clouds in airy tumult fly,  
 The sun emerging opes an azure sky ;  
 A fresher green the smelling leaves display,  
 And, GLITTERING as they tremble, cheer the day.

*Parnell.*

Before the battle joins, from far  
 The field yet GLITTERS with the pomp of war.

*Dryden.*

And groves of lances GLITTER in the air.

*Pope.*

— æraque fulgent  
 Sole lacessita, et *lucem* sub nubila *jactant*.

*Æneid. VII.*

GLITTERIS and schane.

*G. Douglas's Translation, p. 226.*

I swear by all those GLITTERING stars.

*Otway.*

Sweet is the breath of morn, her rising sweet,  
 With charm of earliest birds ; pleasant the sun,  
 When first on this delightful land he spreads  
 His orient beams, on herb, tree, fruit, and flower,  
 GLISTERING with dew ; fragrant the fertile earth  
 After soft showers ; and sweet the coming on  
 Of grateful evening mild ; then silent Night  
 With this her solemn bird, and this fair moon,  
 And these the gems of heaven, her starry train :  
 But neither breath of morn, when she ascends  
 With charms of earliest birds ; nor rising sun  
 On this delightful land ; nor herb, fruit, flower,  
 GLISTERING with dew ; nor fragrance after showers,  
 Nor grateful evening mild ; nor silent Night,  
 With this her solemn bird, nor walk by moon,  
 Or GLITTERING *star-light*, without thee is sweet.

*Milton.*

It is not easy to define the difference of meaning expressed by to GLISTER, and to GLITTER, but they could not with propriety change places in the last quotation. Is it that to *glister* is more applicable to the surface of a body not naturally luminous, though shining at the time, and that to *glitter* is also used in this way, —but spoken with greater propriety than *glister*, of luminous bodies ? Etymology, however, gives no support to this distinction.

V. To GLISTER comes from a similar root, the Anglosaxon *lix-an*, *lucere*, which has not been retained in the English, as it has in some of the cognate tongues. It is in the Swedish *lys-a*, past

participle *lyst*; in the German (with the prefix GE) *gleiss-en*, past participle *gleissete* or *gleisste*.

VI. To GLIMMER seems to be a frequentative from *to gleam*, Anglosaxon, *geleom-an*, *lucere*. It is explained by Dr. Johnson, “to shine faintly,” and it may have acquired this sense, by having first been employed to denote the frequent or fitful gleaming, or unsteady light (as it generally is) of what shines faintly —

— When o’er the dying lamp, the unsteady flame  
Hangs *quivering* on a point, leaps off by fits  
And falls again.

Addison.

With yawning mouths and with half open’d eyes,  
They ply the distaff by the *winking light*,  
And to their daily labours add the night.

Dryden.

The wife and husband equally conspire  
To work by night, and rake the winter fire :  
He sharpens torches in the GLIMMERING room, &c.

Dryden.

But now the lights are waxing dim and pale,  
And shed a *fitful gleaming* o’er the room.

Wilson.

There is a similar frequentative verb used in the north of Scotland, to BLINTER, formed from *to blink* (preterite and past participle *blink’t*), to gleam, and signifying to give repeated blinks or starts of light, as a dying lamp; and hence, to shine faintly and unsteadily.

So the Anglosaxon verb *scim-an* or *scim-ian*, *lucere*, to shine, in the frequentative form to SHIMMER, has come to signify shining faintly or glimmering.

With sic wourdis he schoutand did persew,  
And ay the GLIMMERAND brand baith schuke and schew.

*G. Douglas's Virgil, p. 342.*

Around his head he toss'd his GLITTERING brand.

*Dryden.*

So when a smooth expanse receives imprest  
Calm nature's image on its watery breast,  
Down bend the banks, the trees depending grow,  
And skies beneath with answering colours glow;  
But if a stone the gentle sea divide,  
Swift ruffling circles curl on every side,  
And GLIMMERING fragments of a broken sun,  
Banks, trees, and skies in thick disorder run.

*Parnell.*

The scatter'd lights that skirt the bay  
All, one by one, have died away;  
The only lamp of this lone hour  
Is GLIMMERING in Zuleika's bower.

*Byron.*

And saw a litill SHEMERYNG of light  
For at ane hole in shone the mone bright.

*Chaucer.*

Twinkling, faint, and distant far,  
SHIMMERS through mist each planet star.

*Sir W. Scott.*

Dr. Johnson, "TO GLIMMER (*glimmer*, Danish), to shine faintly, &c."

The Danish verb *glimm-er*, is the same in pronunciation as our word to *gleam*; the ER is only their mark of the infinitive mood.

VII. To CHATTER, is another instance, according to Johnson, of our having taken an infinitive termination from the French, as part of the word. He derives it from *caqueter*; and supposes *to chat* contracted from it.

"He chats—he chatters." I think the latter word expresses more than the former, and is a frequentative from it. Both signify "to talk idly



“or prattle.” The frequentative also signifies “to make a noise as a pie, or other inharmonious bird.” \*

To CHATTER, “to make a noise by collision of the teeth,” is, perhaps, a frequentative from *to chew*, preterite and past participle *chaw’d* or *chaw’t*.

Like him who *chaws*  
Sardinian herbage to contract his jaws.

*Dryden.*

When the rain came to wet me once, and the wind to make me CHATTER.—*King Lear*.

VIII. Dr. Johnson, “TO HOVER (*hovia*, to hang over, Welsh), to hang in the air overhead, without flying off one way or another, &c.”

This is one instance where the great lexicographer has failed to make “the explanation and word explained reciprocal.” We do not say a chandelier *hovers*, though it hangs over head without flying off one way or another.

To HOVER, always implies motion, and is a frequentative from *to heave* (preterite and past participle *hove*), from which Bailey also derived it. It is applied with peculiar propriety to a hawk, when, looking for prey, he hangs in the air, without flying off one way or another; and then what strikes us in his action but the frequent *heaving* of his wings, by which he supports himself? It is also well applied to the lark, when he

Mounts and sings on *flittering* wings.

*Burns.*

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\* So *garrire* in Latin has both these significations.

I can prattle like a magpie.

*Congreve.*

Like the black raven HOVERING o'er my peace.

Young.

Once more the fleeting soul came back

T' inspire the mortal frame,

And in the body took a doubtful stand,

Doubtful and HOVERING like expiring flame,

That mounts and falls by turns, and trembles o'er the brand.

Dryden.

IX. Dr. Johnson, " TO FLUTTER (*floter-an* " Saxon, *flotter* French), to take short flights, with " great agitation of the wings, &c."

This is a frequentative from the Anglosaxon *fleog-an*, to fly; and the Scotch to FLAUGHTER, FLIGHTER, and FLITTER, seem to be but different forms of the same word. FLIGHT (*volatus*) is a past participle from *fleog-an*; and *flocht* and *flaught*, are probably ancient forms of the same, as from *mag-an* posse, *mocht* or *moucht*,—now *might*.

O sueit habit and likand bed, quod sche,

Sa lang as God list suffir and destanye,

Ressave my blude, and this saul that *on flocht* is,

And me delyver from thyr hevychochtis.

G. Douglas's *Virgil*, p. 123. l. 4.

This ilk Mezentius eik dedenzete nocht

To sla Oroles, quhilk than was *on flocht*.

*Ibid.* p. 345. l. 37.

Atque idem *fugientem* haud est dignatus Oroden

Sternere.

*Æneid.* X. v. 732.

An old preterite of *to fly*, or *fleog-an*, used by Chaucer and other old authors, was *flaw*, which is still retained in Scotland. *Flown* or *flowen* is softened from *flogen*, as *flaw* from *flaug*, by the

common practice of changing or dropping the Anglosaxon G: and *floged* or *flauged* (using the other participial termination), would become *flocht* or *flaught*. *Flaught* is, I think, still used in the Scotch word FIREFLAUGHT (lightning), which seems to be nothing more than *fireflight*, volatus ignis, as natural an appellation as could be invented. Dr. Jamieson, however, says, “it is “evidently from Suio Gothic *fyr*, Teutonic *vier*, “ignis, and *vlacken*, spargere flammam, vibrare “instar flammæ; coruscare.”

The flamb of *fyreflaucht* lichting here and thare.

*G. Douglas's Virgil*, p. 105. l. 41.

The *fyreflauchtis* flew overthorte the fellis.

*The Monarchie*, by Sir D. Lindsay.

*Flohter-an*, I conjecture to have been the first form of the frequentative, then *floter-an*, and lastly, the English FLUTTER; which, whether rightly traced here in its formation or not, is evidently a frequentative, bearing nearly the same relation in meaning to the verb *fleog-an* to fly, that *volitare* does to *volare*.

A swarm of thin ærial shapes appears,  
And FLUTTERING round his temples deafs his ears.

*Dryden.*

Sacerdos

Multa modis simulacra videt volitantia miris.

*Æneid*. VII. v. 89.

As an eagle stirreth up her nest, FLUTTERETH over her young, spreadeth abroad her wings, &c. — *Deuteron*. xxxii. 11.

Sicut aquila provocans ad volandum pullos suos, et super eos *volitans*, &c. — *Vulgate*.



A FLUTTERING dove upon the top they tie,  
The living mark at which their arrows fly.

\* \* \* \* \*

Fixed on the mast the feather'd weapon stands  
The fearful pigeon FLUTTERS in her bands.

*Dryden's Virgil*, V. 650—669.

The foule affrayit FLICHTERIT on her wingis.

*G. Douglas's Virgil*, p. 144. l. 39.

As when the dove her rocky hold forsakes,  
Rous'd in a fright, her sounding wings she shakes ;  
The cavern rings with *clattering* ; out she flies,  
And leaves her callow care, and cleaves the skies.  
At first she FLUTTERS ; but at length she springs  
To smoother flight, and shoots upon her wings.

*Dryden's Virgil*, V. l. 276.

Life FLUTTERS convulsed in his quivering limbs.

*Campbell.*

Spreuland and FLYCHTERAND in the dede thrawis.

*G. Douglas's Virgil*, p. 143.

Eh ! gude guide us, what's yon ! Hout, it's just a branch of  
ivy FLIGHTERING awa' frae the wa' : when the moon was in,  
it lookit unco like a dead man's arm wi' a taper in't.—*The  
Antiquary*, vol. ii. p. 257.

He wad hae seen a glance o' light frae the door o' the cave  
FLAUGHTERING against the hazels on the other bank.—*Ibid.*  
vol. ii. p. 144.

This appears to be the same word ; it is explained in the glossary, “ light shining fitfully.”

And when the lark, 'tween light and dark,  
Blythe waukens by the daisy's side,  
And mounts and sings on FLITTERING wings,  
A wae-worn ghaist I hameward glide.

*Burns.*

This may be *fluttering*, or a frequentative of  
*to flit*.

Above her hedde doves FLITTERING.

*Chaucer*, fol. 6. p. 1. col. 2.

X. To FLIKKER, Anglosaxon fliccer-ian, *motare* alas quasi ad volandum, has both the frequentative termination and a frequentative sense. Serenius subjoins as the same word the German, “Flicker-n, “*motitare* alas, and Sueth. Fleckr-a, *motitare*.”

*To flick*, is used in a similar sense, to play up and down as the flame of a candle, in the following passage, the only one I remember in which it occurs :

A white wall, although it ne brenne not fully, by *flicking* of the candell, yet is the wall bracke \* of the flame. — *Chaucer, the Parson's Tale*, fol. 112.

—— Like the wreath of radiant fire  
On FLICKERING Phœbus front.  
*King Lear*, Act II. Sc. 2.

Dame Life, tho' fiction out may trick her,  
And in paste gems and frippery deck her,  
Oh, FLICKERING feeble and unsicker  
I've found her still,  
Ay *wavering* like the willow wicker  
'Tween good and ill.

*Burns.*

# XI. To SLAUGHTER.

Avenge, O Lord, thy SLAUGHTER'D saints, whose bones  
Lie scatter'd on the Alpine mountains cold —  
*Slain* by the bloody Piedmontese that roll'd  
Mother with infant down the rocks.

*Milton, Sonnet on the Massacre in Piedmont*, 1655.

The Trojan chiefs behold, with rage and grief,  
Their SLAUGHTER'D friend, and hasten their relief.

*Dryden.*

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\* Bereiked? In some parts of Scotland, soot adhering to, or soiling any thing, is called *brook*.

TO SLAUGHTER is clearly a stronger word than *to slay*, the Anglosaxon *sle-an*, *sleg-an*, or *slag-an*; from which it seems formed in a similar manner to that, in which *to flutter* is formed from *fleog-an*, to fly. In the Anglosaxon we find the past participle *slagen*, occisus, *Lye*; and in Chaucer and other old authors, *slawe* and *slough* occur as preterite and past participles of *to slay*. Using the other participial termination, we have *slaged*, which would be softened to *slaught* or *slaht*, as from *byg-an to buy*, we have *bought*, from *gesec-an to seek*, *sought*, from *fleog-an flocht*, &c.

Jepte gave his doughter grace

For to complaine er he her *slough*.

*Chaucer, the Doctour of Phisicke's Tale*, fol. 63. p. 1. col. 1.

For here thou shalt be *slawe*.

*Ibid. the Rime of Sir Topaz*, fol. 70. p. 2. col. 2.

XII. From *to flounce*, preterite and past participle *flounc'd*, is formed to FLOUNDER.

Consider I have you on the hook; you will but FLOUNDER yourself aweary, and be nevertheless my prisoner.—*Congreve, the Double Dealer*.

XIII. *To fleech*, “to flatter or cajole, &c.” may have had in the preterite and past participle *flaught*, like *reach*—*raught*, *teach*—*taught*, *catch*—*caught*, *stretch*—*straught*, *cleik*—*claught*, &c.: and dropping the guttural, *flaughter* would become to FLATTER. See *fleich*, in Dr. Jamieson's Dictionary, where he traces the word in a variety of forms in the Gothic dialects, and concludes that

the French *flatt-er* is from this origin, and the English *flatter* and Scotch *fleech* radically the same.

This is another instance, where Dr. Johnson supposes we have taken the French infinitive termination as part of the word, contrary, at least, to our common practice. The Anglosaxon infinitive termination itself has been retained in only a very few instances, where it seems to have grown into the words, and become a part of them: *to listen, reckon, threaten, hasten. To cheapen* (Anglosaxon *ceap-an*) “to attempt to purchase, “to bid for any thing, *to lessen value*,” may be another instance, if not formed from the adjective *cheap*, like other verbs in EN.

XIV. *To flush* and *to FLUSTER* (*flusht—fluster*), are both spoken of reddening the countenance, but the latter seems a stronger expression.

Dr. Johnson, “*TO FLUSH*, v. a. to colour, to “reddden, properly, to reddden suddenly.”

“*TO FLUSTER*, v. a. (from *to flush*) to make “hot and rosy with drinking, &c.”

XV. *TO STACKER, STAKKER, OF STACHER*, — “Serenius derives Scano-Gothic *stagr-a*, *vacillare*, “from Suio-Gothic *stig-a*, *incedere*. But Islandic “*stak-a* signifies to stumble.” — *Jamieson*.

*Stig-a* is the same word as the Anglosaxon “*stig-an*, *ire, discedere, ascendere*,” *Lye*: one preterite of which, according to H. Tooke, was *stage*, whence *STAGE*, a part of a journey *steiged* or gone: and, hence we may have formed to

STAGGER. And as “*stig-an* was variously pronounced and variously written, *steig*, *stye*, *stie*, “some sounding and writing the G; some changing it to Y; and some sinking it altogether.” *Div. of Purley*, vol. ii. p. 284.—from *stie’t* we might derive the Scotch form of the word—TO STEITER OR STOITER.

As to *flutter*, signifies to fly this way and that, “*voler ça et là* ;” *agitare*, to drive this way and that; *vexare*, “*qui fertur et rapitur atque huc atque illuc distrahitur, is vexari propriè dicitur*,” *Gellius* :—so to STAGGER or STAKER, to *steige* or stalk this way and that.

The last is stiff with age, his motion slow ;  
He heaves for breath, he STAGGERS to and fro.

*Dryden.*

She riste her up, and STAKERETH here and there.

*Chaucer*, fol. 210. p. 2. col. 1.

At length his lonely cot appears in view,

Beneath the shelter of an aged tree ;

The expectant wee-things, toddlin STACHER thro’

To meet their Dad, wi’ *flichterin* noise and glee.

*Burns.*

They grope in the dark without light, and he maketh them to STAGGER like a drunken man.—*Book of Job*, xii. 25.

To SWAGGER, is sometimes used in Scotland nearly as synonymous with *to stagger*. It seems a frequentative from “TO SWAY or SWEY, to incline to one side ; Islandic *sweig-ia*, Suio-Gothic “*swig-a*, *inclinare*, *flectere*.”—*Jamieson*. Qu. To sway or swag, now to this side, now to that, to sway or swag often.



Now Clinkumbell, wi' rattlin' tow  
 Begins to jow and croon ;  
 Some SWAGGER hame, the best they dow,  
 Some wait the afternoon.

Burns.

When at his heart he felt the dagger,  
 He reel'd his wonted bottle SWAGGER.

Burns.

In the sense, “to bluster, to bully,” Dr. Johnson is, probably, right in deriving *swagger* from the Anglosaxon *sweg-ian*, to make a noise, which also might have *swag* in the preterite and past participle.

XVI. H. Tooke says, “SPOT, SPOUT is the “past participle of the verb *to spit*, Anglosaxon “spitt-an.” — *Div. of Purley*, vol. ii. p. 129.

From *spout* is formed the frequentative to SPUTTER; answering to the Latin *sputo*, from *spuo*.

From *spat*, the common preterite of *spitt-an*, is formed the frequentative TO SPATTER. And from *to bespit*, TO BESPATTER.

See the explanations of these words in Johnson.

They could neither of them speak their rage, and so fell a SPUTTERING at one another, like two roasting apples.—*Congreve*.

Their nimble tongues they brandish'd as they came,  
 And lick'd their hissing jaws that SPUTTER'D flame.

Dryden.

The laurels crackle in the SPUTTERING fire.

Dryden.

They fondly thinking to allay  
 Their appetite with gust, instead of fruit  
 Chew'd bitter ashes, which the offended taste  
 With SPATTERING noise rejected.

Milton.

The nightly virgin while her wheel she plies,  
 Foresees the storms impending in the skies,  
 When *sparkling* lamps their SPUTTERING light advance,  
 And in their sockets oily bubbles dance.

Dryden.

“Sputter,” says Wallis, as quoted in Johnson’s Grammar, “is, because of the obscure U, something between *spit* and *spout*: and by reason of adding R, it intimates a frequent iteration and noise, &c.”

“From *spark*,” he continues, “by adding L, is made the frequentative *sparkle*.”

*To sparkle*, like *crackle*, seems to have a diminutive, as well as a frequentative sense, implying “an iteration of *small* acts.” There may be more than one kind of frequentative verbs in a language, but, I think, the termination R, though not always, does oftener “intimate a frequent iteration” than any other in our language.

XVII. From *to get*, Anglosaxon *get-an* or *geat-an*, preterite and past participle *gat*, we have the frequentative TO GATHER, Anglosaxon *gader-an* or *gather-an*.

And therefore woll I shewe you how you shall behave you in GATHERING of riches, and in what manner ye shullen use hem. Firste, ye shall *gette* hem withouten great desire, sokingly and not over hastily, for a manne that is to desiring to *get* riches, habandoneth him firste to theft and to all other evilles, &c. And, Sir, ye shall *get* riches by your wit and by your travaile unto your profite, and that without harme doing to any other persone. In *getting* riches ye must flie idleness, &c.—Chaucer, *the Tale of Chaucer*, fol. 78. p. 1. col. 2.

GATHER is often, perhaps oftenest, used to signify putting together, without implying that the gatherer gets, or acquires right to the things gathered, but often also with that sense; and many other words have come by custom, to be used in a secondary, more than in their primary or etymological sense.

All the blessings I could GATHER for thee  
By cares on earth, or by my prayers to heaven,  
Were little for my fondness to bestow.

*The Fair Penitent.*

It is very certain, that a man of sound reason cannot forbear closing with religion, upon an impartial examination of it; but at the same time, it is certain, that faith is kept alive in us, and GATHERS strength from practice more than from speculation.—*Spectator*, No. 465.

XVIII. Verbs ending in D or T, were often the same in the preterite as in the present tense; see Lowth's Introduction to English Grammar. In very old authors, the indicative of many other verbs is frequently used for the past participle, as *blaw* for *blawin*, *slawe* for *slawin*, &c. See Ruddiman's Glossary to Gawin Douglas's Virgil, and Chaucer *passim*.

From *to pat*, "to strike gently or tap," is formed the frequentative TO PATTERN, to give many slight knocks or taps.

Dr. Johnson, "TO PATTERN (from *patte*, French, "the foot), to make a noise like the quick steps "of many feet."

The stealing shower is scarce to PATTERN heard,  
By such as wander thro' the forest walks,  
Beneath the umbrageous multitude of leaves.

*Thomson.*



Or PATTERNING hail comes pouring on the main,  
When Jupiter descends in harden'd rain.

*Dryden.*

XIX. *To fret*, to rub, to wear away by rubbing, &c. frequentative TO FRITTER.

Dr. Johnson has given as the primary sense, what is but the secondary, if my derivation is preferred. He derives it from the French *friture*, “fried fish, frying, or fried meat” (*Levizac*); and explains it, “1. To cut meat into small pieces to “be fried. 2. To break into small particles or “fragments.” But he gives no example of the first sense, and I suspect none could be given. The word is mostly used in a figurative sense.

XX. To FESTER, “to rankle, to corrupt, to “grow virulent” (*Johnson*), seems to have been formed in the manner of frequentatives, from *to fust* (or *foist*—the derivations are spelled *foisty*, *foistiness*), “to grow mouldy, to smell ill.”

Where bloody Tybalt, yet but green in earth,  
Lies FESTERING in his shroud.

*Romeo and Juliet.*

XXI. We might speak of the *waving* of the leaves of the aspen, but the expression is imperfect: WAVERING, however, or QUIVERING (the words are probably of the same origin) sufficiently expresses the frequency and rapidity of their motion.

WAVER and QUIVER might, in many cases, be substituted one for the other. The principal

difference is, that the latter is not applied to the vacillations or waverings of a mind in doubt, or uncertain which side to take, in which metaphorical sense *WAVER* is chiefly used. I imagine they both come from the Anglosaxon *waf-ian* to wave, past participle *waf*, whence also the noun *wave*, *fluctus*.

And as a cistern that in brim of brass  
 Confines the crystal fluid, if chance the sun  
 Smite on it, or the moon's resplendent orb,  
 The *QUIVERING* light now flashes on the walls,  
 Now leaps uncertain to the vaulted roof :  
 Such were the *WAVERING* motions of his mind.

*Cowper.*

Ye lakes that *QUIVER* to the curling breeze.

*Pope.*

Oft in the are about thare hedis round  
 Thare hands *WAVERIT*.

*G. Douglas's Virgil*, fol. 142. l. 20.

Erratque aures et tempora circum  
 Crebra manus.

*Æneid*. V. 435.

If self the *WAVERING* balance shake,  
 It's rarely to be trusted.

*Burns.*

He that *WAVERETH* is like a wave of the sea, driven with the wind, and tossed. — *The General Epistle of James*, i. 6.

Hæc memorans, *animo nunc huc nunc fluctuat illuc* :  
 An sese mucrone ob tantum dedecus amens  
 Induat, et crudum per costas exigit ensem,  
 Fluctibus an jaciat mediis, ob littora nando  
 Curva petat.

*Æneid*. X. 680.

To *QUAVER* is, perhaps, the same word applied to the playing, undulation, or wavering of sound.  
 “ The *qu* and *guh*, in the orthography of the old

“ English and Scottish were introduced from the  
 “ Roman alphabet, to represent the powers and  
 “ pronunciation of the Saxon *cw*, *hw*, *w*, and of  
 “ the British *gw*, *chw*.” — *Bailey*.

The division and QUAVING which please so much in music, have an agreement with the GLITTERING of light playing upon a wave. — *Bacon*.

This agreement is marked by the words, which are both frequentatives.

XXII. Under the Scottish word *to showd*, Dr. Jamieson mentions a Teutonic verb “ *schudd-en* “ to shake, quaterere, agitare,” which seems to be the primitive of the English frequentative TO SHUDDER.

Unto him stertis Alcanor his bruthir  
 To bere him up when that he saw him SCHUDDIR.

*G. Douglas's Virgil*, fol. 327. l. 41.

The mychty carvel SHUDDERIT at every straike,  
 Down swakkand fludis under her brade bilge of aike.

*Ibid.* fol. 134. l. 14.

—— vastis tremit ictibus ærea puppis  
 Subtrahiturque solum.

*Æneid.* V. 198.

I am glad to have it in my power to quote a kind of authority, in support of my opinion, respecting English frequentatives, in an instance of the similar formation of a frequentative in a cognate language.

“ TO SWIDDER, v. a. To cause to be in doubt,  
 “ to subject to apprehension, to shake one's reso-  
 “ lution.—v. n. To doubt, to hesitate, pron.  
 “ *swither*.”

Sae there's nae time to SWIDDER 'bout the thing.

Ross's *Helenore*.

\* \* \* “ perhaps it may be rather allied to the  
 “ German *schutter-n*, concutere, concuti. For  
 “ Douglas evidently uses it to denote a mental  
 “ concussion. *The German verb is a frequentative*  
 “ *from schutt-en, Teut. schudden, id. Suio Gothic*  
 “ *skudd-a. Hence English shudder.*” — *Jamieson*.

TO SWIDDER, appears to me to be applied to  
 the mental action, like *waver*, metaphorically; and  
 to be a frequentative of “ TO SWEY, SWAY (pron.  
 “ *swey*), v. n. 1. To incline to one side. Grow-  
 “ ing corn or grass, is said to be *swayed* when  
 “ wind-waved.” \*

For the heart, pleasing that device, in so far *swayeth* to it. —  
*Guthrie's Trial*, p. 116.

2. “ To move backwards and forwards in a seat  
 “ or pillow, suspended by a rope, &c.” — *Jamieson*.

The preterite and past participle of *to swey* is  
*swey'd*, and hence TO SWIDDER, to swey or in-  
 cline, now to this side, now to that, to swey often.

XXIII. From the Anglosaxon *swelt-an*, obire,  
 languescere, the Scottish “ *to swelt*, to feel some-  
 “ thing like suffocation in consequence of heat,”  
 (*Jamieson*) is formed the frequentative TO SWELTER,  
 “ to be pained with heat,” *Johnson*.

\* — With spears, as thick as when a field  
 Of Ceres ripe for harvest *waving* bends  
 Her bearded grove of ears, which way the wind  
*Sways* them.

*Paradise Lost, Book IV. near the end.*

And yet forsothe for al thine hete,  
Though thou for love *swelte* and swete.

*Chaucer, fol. 127.*

If the sun's excessive heat  
Makes our bodies *SWELTER*,  
To an osier bank we get  
For a friendly shelter.

*Chalkhil.*

They bathe their coursers' *SWELTERING* sides.

*Sir W. Scott.*

Outcast of nature, man, the wretched thrall  
Of bitter dropping sweat, of *sweltery* pain.

*Thomson.*

XXIV. From *to slide*, preterite and past participle *slid*, is formed the frequentative *TO SLIDDER*, to slide often.

Dr. Johnson, “*TO SLIDDER* (slidder-en, Dutch), “to slide *with interruptions*.”

Then Pyrrhus thus, go thou from me to fate,  
And to my father my foul deeds relate.  
Now die. With that he dragg'd the trembling sire  
*SLIDDERING* through *clottered* blood and holy mire,  
The mingl'd paste his murder'd son had made.

*Dryden's Virgil.*

Hæc dicens, altaria ad ipsa trementem  
Traxit, et in multo *lapsantem* sanguine nati.

*Æneid. II. 545.*

*CLOTTERED* seems a stronger word than *CLOTTED*, from which it is formed.

Swelleth the brest of Arcite, and the sore  
Encreaseth at his heart more and more  
The *CLOTTERED* blood.

*Chaucer, fol. 10. p. 1. col. 2.*

XXV. *TO MOULDER.*

This frequentative is derived from *to mill*, a word common to many languages:—

Greek, *Μύλειν*.

Latin, *MOLERE*.

Mæsogothic, *MAL-AN*,

Suiogothic, *MAL-A*,

Islandic, *MOL-A*, *confringere*, *comminuere*.—

Scottish, *to MULE* or *MOOL*, *to crumble* — *Jamieson*, &c.

*MOULD* is applied as a name to the soil, which is *ground*, *qu. milled*, *muled* (Scottish), crumbled or comminuted with the implements of husbandry; and from the same past participle (*mould*) comes the frequentative “*TO MOULDER*, *v. a.* *to turn* “*to dust*, *to crumble*,—and *v. n.* *to be turned* “*to dust*, &c.” — *Johnson*.

The natural histories of Switzerland talk of the fall of those rocks, when their foundations have been *MOULDERED* with age, or rent by an earthquake. — *Addison*.

With nodding arches, broken temples spread,  
The very tombs now vanish'd like their dead;  
Some felt the silent stroke of *MOULDERING* age,  
Some hostile fury.

*Pope*.

XXVI. “*TO BLUSTER* (supposed from *blast*), “*to roar as a storm*, &c.” (*Johnson*), seems formed from the Anglosaxon *blæs-an*, *flare*, *to blow*, “*past* “*tense blase*, whence past participle *blased*, *blas'd*, “*blast*.” — *Div. of Purley*, vol. ii. p. 197. *Bloest* was, probably, another past participle from *blæs-an*



(“*bloest-baelg, follis, Lye*), whence TO BLUSTER ; TO BLASTER, is used by Gawin Douglas.

And all in vane thus quhil Æneas carpit,  
Ane *blasterand* bub out fra the north braying,  
Gan over the foreschip in the bak sail ding—

*G. Douglas's Virgil*, p. 16. l. 18.

The gates were open and dark. The winds were BLUSTER-ING in the hall. The trees strewed the threshold with leaves ; the murmur of night was abroad.—*Ossian*.

XXVII. Dr. Johnson, “TO LINGER (from “*leng*, Saxon *long*), to remain long in languor “and pain,” &c.

It may be doubted, if TO LINGER, in any case implies “pain and languor,” but by help of the context ; by which it may likewise seem occasionally to signify to remain long in pleasure ; though less frequently used in that way, because we take less note of the progress of time, when it glides by accompanied with pleasure, than when it drags on with languor and pain. TO LINGER, merely signifies to remain, stay, abide, or tarry long, *diu morari vel cunctari* ;—and is a frequentative from the obsolete verb *to leng, lunge, or leind*, i. e. to stay, tarry, or abide :

Was never wight as I went, that me wysh could  
Where this ladde *lenged*, less or more.—  
I prayed hem for charitie, or they passed further  
If they knew any courte, or countrye as they went,  
Where that Dowell dwelleth.

*P. Ploughman*, fol. 39. b. pass 8. Quoted by Dr.  
*Jamieson*, vo. *Leind*.

O I will flie as wynde, and no way *lynge*.

*Chatterton's Rowley*.



TO LENG is the Anglosaxon *ge-læng-an*, protrahere; *lengde*, distulit; *gelenged*, protractus, — *Lye, Benson*.

He goes into Mauritania, and takes away with him the fair Desdemona, unless his abode be LINGERED here by some accident. — *Othello*.

Better to rush at once to shades below,  
Than LINGER life away, and nourish woe.

*Pope.*

Ye brown o'erarching groves  
That contemplation loves,  
Where willowy Camus LINGERS with delight.

*Gray.*

Adieu to thee, fair Rhine! how long delighted  
The stranger fain would LINGER on his way.

*Byron.*

XXVIII. "TO LOITER (*loter-en*, Dutch), to "spend time carelessly, to idle." — *Johnson*.

This verb is probably a frequentative, but its primitive is not clear, perhaps, the Mæso Gothic and Anglosaxon *lat-ian*, tardare, cunctari, morari.

XXIX. TO SCATTER is a frequentative, expressing with greater energy the sense of the Anglosaxon verb *scead-an*, dividere, to separate or divide. The Anglosaxon word is not yet obsolete in Scotland; see *to sched* in Dr. Jamieson's Dictionary, where he quotes, as the same term, "Mæso Gothic *skaid-an*, Anglosaxon *scead-an*, "Teutonic *scheyd-en*, Suio Gothic *sked a*, separare, "partiri." \*

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\* It is also used as a noun, "a sched of corn," (Aberdeenshire) a field of corn, a break or division of a farm in corn.

Past participle perhaps *sceadt*, and hence to *scatter*.

Cast forth thy lightning and SCATTER them.—*Psalms*.

Thou hast broken Rahab in pieces as one that was slain ; thou hast SCATTERED them with thy strong arm.—*Psalms*.

And seven long years the unhappy *wandering* train  
Were toss'd by storms, and SCATTER'D through the main.  
*Dryden*.

### XXX. TO SHATTER.

Dr. Johnson, “ TO SHATTER (*schetteren* Dutch),  
“ 1. To break at once into many pieces, to break  
“ so as to scatter the parts. 2. To dissipate,  
“ to make incapable of close and continued at-  
“ tention.”

It is explained by Bailey, “ to *shake*, or break  
“ to pieces, to endamage, to impair,” which better  
agrees with my opinion as to its etymology, that  
it is a frequentative of the Anglosaxon *scac-an*,  
*sceac-an*, quaterere, concutere, convellere, to shake,  
old English *shak*, as it is still pronounced in  
Scotland : *shak'd*, *shatter*.

The etymological is not always the most com-  
mon sense of a word ; but many examples of  
*shatter* used agreeably to this etymology might be  
given, where it does not signify to break “ at once”  
into many pieces ; and I imagine no other etymo-  
logy of the word, affording a meaning and mode  
of formation, can be given.

Mark how the shifting winds from west arise,  
And what collected might involves the skies !  
Nor can our *shaken* vessels live at sea,  
Much less against the tempest force their way.  
*Dryden's Virgil*, V. 24.

Continue still your hospitable way,  
 And still invent occasions of their stay,  
 Till storms and winter winds shall cease to threat,  
 And planks and oars repair their SHATTER'D fleet.

*Dryden's Virgil, IV. 68.*

Indulge hospitio, causasque innecte morandi  
 Dum pelago desævit hiems, et aquosus Orion,  
 QUASSATÆQUE rates; dum non tractabile cælum.

*Æneid. IV. 52.*

Our SHATTER'D barks may yet transport us o'er,  
 Safe and inglorious to our native shore.

*Pope's Iliad.*

While the winds  
 Blow moist and keen, SHATTERING the graceful locks  
 Of these fair spreading trees.

*Milton.*

### XXXI. TO MUTTER.

The first syllablis that thou did *mute*  
 Was *pa, da, lyn*; upon the lute  
 Then playit I twenty springs perqueir,  
 Quhilke was greit plesour for to heir.

*Sir David Lindsay.*

This passage is thus pointed by Sir Walter Scott, in his notes to *Marmion*; and *pa, da, lyn* explained to be the first efforts of a child to say *where's Davy Lindsay?* \*

Dr. Jamieson explains *mute* "to articulate." The explanation Dr. Johnson gives of to mutter, "to utter with imperfect articulation," would suit the passage better. He refers *mute*, as Bailey does *mutter*, to Teutonic *muyt-en*, to mutter, to murmur.

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\* From the context, "*pa, da, lyn*," would rather appear to be the efforts of the child to say, *Play, Davy Lindsay*.

XXXII. To WELTER, is formed from *to welt*, the Anglosaxon *wælt-an*, *volvere*, *volutari*, to roll, turn, or drive.

Down fallis salis, the airs sone we span  
But more abaid, the marinaris every man  
Egirly rollis ouer the fomy flude  
And the haw se *weltis* up as it war wod.

*G. Douglas's Virgil*, p. 74. l. 31.

For the Trojanis, —  
Ane huge wecht or hepe of mekil stanys,  
Ruschis and *weltis* down on thame attanis.

*Ibid.* p. 295. l. 32.

Quhen brym blastis of the northyn art  
Overquhelmyt had Neptunus in his cart,  
And all *to-shaik* the levys of the treis,  
The rageand stormes OVERWELTERAND wally seis.

*Ibid.* p. 200. l. 20.

Als thik thay gadder and flokkys fra hand to hand,  
As ever the fomy bullerand wallys hie,  
Is sein WELTER on the large Libyane se,  
Quhen the stormy Orion his hede schroudis  
In wynter vnder the blak wattry cloudis.

*Ibid.* p. 234. l. 21.

For sum WELTERIS ane grete stane up ane brae  
Of quhom in noumer is Sisyphus ane of tha.

*Ibid.* p. 186. l. 12.

Dr. Johnson, “To welter, v. n. (*wealt-an* Saxon, “*welter-en* Dutch, *volutari* Latin,) 1. To roll in “water or mire, 2. To roll voluntarily, to “wallow.”

These limitations “in water or mire,” and “voluntarily,” are not at all supported by etymology, and not well by usage, but it is chiefly in speaking of the rolling of the sea, or of rolling in blood that WELTER is now used.

To lie down upon a couch, or go to bed and **WELTER** in an easy chair.—*Chesterfield*.

He must not float upon his watery bier  
Unwept, and **WELTER** to the parching wind,  
Without the meed of some melodious tear.

*Milton.*

Listening with pleasing dread to the deep roar  
Of the wide **WELTERING** waves.

*Beattie.*

Then goes the broken-hearted mariner  
Back to the sea, that **WELTERS** drearily  
Around the homeless earth.

*Wilson's City of the Plague.*

XXXIII. To **WANDER**, Anglosaxon *wandr-ian*, seems to be a frequentative from *to wend*, Anglosaxon *wend-an*,—which would have *wand* in the preterite by a change of the characteristic vowel, like *get—gat*, *wet—wat*, *step—stap*, *spek-an—spak*, *brec-an—brak*, *send—sand*, (Wyntown, vol. ii. p. 230.) *mete—mat*, (Wiclif, Apocal. xxi.) &c.

Her hors a polk *stap* in  
The water her *wat* ay where.

*Sir Tristram*, p. 171.

Tristrem, for sothe to say,  
The geaunt gert he blede.  
Urgan al in tene,  
Faught with his left hand;  
Oyain Tristrem kene,  
A stern stroke he fand,  
Upon his helme so schene,  
That to the ground he *wand*,  
Bot up he stert bidene,  
And heried godes *sand*,  
Almight;  
Tristrem with his brand  
Fast gan to fight.

*Sir Tristram*, p. 147.

TO WANDER denotes, 1. Wending much or far. 2. Wending with difficulty. 3. Going in a turning or winding course, so as to leave the right or straight course. This last sense is also derived from to wend.

WEND-AN, ire, venire, procedere,—vertere, convertere, converti, &c.—*Lye*.

“TO WEND, 1. To go, to pass to or from. 2. To “turn round.”—*Johnson*.

*To wend*, and the Italian *and-are*, differ in pronunciation only as the English *wind*—ventus, and the Swedish *ande*—breath, spirit, or ghost.

1st sense of WANDER.

Lo then would I WANDER far off, and remain in the wilderness.—*Bible*.

I open every packet with tremulous expectation, and am agreeably disappointed when I find my friends and my country continuing in felicity. I WANDER, but they are at rest; they suffer few changes but what pass in my own restless imagination.—*Goldsmith's Citizen of the World*.

Him then I sought with purpose dread  
Of treble vengeance on his head!  
He 'scap'd me. But my bosom's wound  
Some faint relief from WANDERING found,  
And over distant land and sea  
I bore my load of misery.

*Sir W.Scott.*

Tribes of the WANDERING foot and weary breast  
How shall ye flee away and be at rest!  
The wild dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave.

*Byron.*

I did not go out of sight of the boat, as dreading the savages coming down the river in canoes: but the boy seeing a low descent or vale, about a mile in the country, he WANDERED to it; and then running back, &c.—*Robinson Crusoe*.



*Wandered* seems in this passage only a stronger word than *went*.

2d sense, Wending with difficulty, or implying that a difficulty is overcome, like the difference of *clamber* and *climb*.

Bent on seeing it he *wandered* to Athens.

Bent on seeing it he *went* to Athens.

3d sense, Going in a turning or winding manner, so as to leave the direct course.

A WANDERING path among sandy hillocks,—

*The Antiquary.*

At length the labour was at an end : they saw light beyond the prominence, and issuing to the top of the mountain, beheld the Nile, yet a narrow current, WANDERING beneath them. — *Rasselas*.

But these senses of WANDER are closely connected, and more than one of them may be understood at once; wending far is attended with difficulty, and going in a winding manner lengthens the course.

XXXIV. The Anglosaxon *thun-an* is the same word as the Latin *ton-are*; and TO THUNDER (from the preterite and past participle *thun'd*) is the same Anglosaxon verb in the frequentative form. Dr. Johnson derives it from the noun *thunder*, without telling us by what analogy the noun is formed from *thun-an*, which is unquestionably the root.

XXXV. He derives FLECKER from *to fleck*. The word is of rare occurrence, and I do not know if it has any thing of a frequentative character.

CHECKERED means having many checks or crosses of colour, and is a frequentative from *to check*.

The gray-eyed morn smiles on the frowning night  
CHECKERING the eastern clouds with streaks of light,  
And darkness FLECKER'D, like a drunkard reels  
From forth day's path and Titan's burning wheels.

*Shakespeare.*

The green leaves *quiver* with the cooling wind,  
And make a CHECKER'D shadow on the ground.

*Shakespeare.*

XXXVI. TO SHELTER is formed from *to shield*, Anglosaxon *scild-an*, tegere, protegere, —preterite and past participle *shielt*, like feel—felt, build—built, &c. ; and is a frequentative in formation.

Our Saviour meek, betook him to his rest,  
Wherever under some concourse of shades,  
Whose branching arms thick interwin'd might *shield*  
From dews and damps of night his SHELTER'D head,  
But SHELTER'D slept in vain.

*Paradise Regained.*

So TO FODDER, from the Anglosaxon *fed-an* to feed, past participle *fod*.

XXXVII. The following seem also to be frequentatives, though the origin of some of them is not so clear.

1. TO PAMPER may be formed from *to pimp*, which by analogy might have *pump* or *pamp* in the past tense, like sing—sang or sung, &c. It is explained by Dr. Johnson, “to provide gratifications for the lust of others, to pander, to procure,” but if, as H. Tooke supposes (Div.

of Purley, vol. ii. p. 307.), it had once a more general signification, and “was an excellent good word before it was ill-assorted,”\* its frequentative might import to provide much or frequent gratification of any kind. Johnson, following Bailey, derives PAMPER from *pamberare*, Italian. But it may be remarked that except a few terms of art, our speech has little or nothing from the Italian; or only through the medium of the French, in which this verb does not exist. No Latin etymology of *pamberare* occurs to me; and, indeed, the word itself is not to be found in any Italian dictionary that I have seen.

If every just man that now pines with want,  
Had but a moderate and beseeeming share  
Of that which lewdly PAMPERED Luxury  
Now heaps upon some few with vast excess,  
Nature's full blessings would be well dispens'd  
In unsuperfluous even proportion,  
And she no whit encumbered with her store.

Milton.

2. TO CLATTER (German *klapper-n*) perhaps from *to clap*, A. Saxon *clapp-an*, palpitare; past participle *clap'd*, *clapt*, *clapter*, *clatter*.

And still the *clap* plays *clatter*.

Burns.

Thus, at the shut of even, the weary bird  
Leaves the wide air, and in some lonely brake  
Cow'rs down, and dozes till the dawn of day;  
Then *claps* his well-fledged wings and bears away.

The Grave.

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\* DOLL TEARSHEET. He a captain! Hang him, rogue! He lives upon mouldy stewed prunes, and dried cakes. A captain! These villains will make the word captain as odious as the word occupy, which was an excellent good word before it was ill-assorted: therefore, captains had need look to it.

Second Part of King Henry IV. Act II. Sc. 4.

As when the dove her rocky hold forsakes,  
 Rous'd in a fright her sounding wings she shakes;  
 The cavern rings with CLATTERING; out she flies,  
 And leaves her callow care, and cleaves the skies.

*Dryden.*

Dr. Johnson quotes Anglosaxon *clatrunge*, cre-pitacula, crepacula, a clattering, *Lye*, which is evidently the gerund of *clatter-an*.

3. TO SQUANDER, “Mæso-Gothic *diswinth-an*, “destruere, Alemannic *schwend-en*, dilapidare.” — *Serenius*.

*Schwend-en* seems no very improbable etymon, preterite and past participle *schwand*, see Wander. It is the Anglosaxon *swind-an* consumere, *swand* consumptus. — *Lye*.

4. TO WILDER, *Serenius* mentions Suio-Gothic *will-a*, in errorem ducere: — *will'd*, *wilder*.

5. TO WONDER, the Anglosaxon *wundr-ian*, perhaps from the Anglosaxon *wand-ian*, vereri; preterite *wond*, *Lye*. Several languages bear testimony to the affinity of the emotions of fear and wonder, as is remarked by Mr. Burke in his Inquiry into the origin of our ideas of the Sublime and Beautiful, Part II. Sec. 2.

6. TO SMOTHER, from *smoke*, *smok'd*, *smother*? Anglosaxon *smoc-ian*, *smoc-an*, fumare, fumo, suffocare, *Lye*. *To smethe* is used in Chatterton's Rowley.

This frequentative is in the Scotch pronunciation contracted to *smore*, the form in which it also appears in the Anglosaxon vocabularies,

*smor-an*. It is not a little strange to find a word in the English, in a form which would seem to have preceded that which it bears in the Anglo-saxon; but, considering the time when our Anglo-saxon vocabularies were compiled, and from what materials, it cannot be supposed they comprehend all the language. *Smother-an* was probably never lost, though only the contracted form *smor-an* chanced to occur in the Anglosaxon books which are extant. See *Bother*, p. 60.

7. TO WHIMPER (German *wimmer-n*), from *to whine*, German *wein-en*?

QUHIMPERAND with mony *quhine*.

*Sir David Lindsay.*

Yet with main strength his strokes he drew,  
And o'er the lake the shallop flew;  
With heads erect, and WHIMPERING cry,  
The hounds behind their passage ply.

*Sir W. Scott.*

8. TO SAUNTER, “to wander about idly, to loiter, to linger,” *Johnson*. He derives it from *aller à la sainte terre*, “from idle people who roved about the country, and asked charity, under pretence of going *à la sainte terre*, or the holy land;” but *saunter* is not a French word, nor *sainte terre* English. Perhaps it is allied to the German *säum-en*, to delay, procrastinate, &c.

9. TO POTHER, from *to poke*, to stir, *pokder*, *pother*, to stir much or make a great stir?

10. “TO CLUTTER,” says *Dr. Jamieson*, “although *Johnson* gives no etymology, is probably from Teutonic *kloter-en*, *kleuter-en*, tudi-



“tare, pultare, pulsare crebro ictu; *Kilian.*” It might be derived from the Scottish word *to clout*, i. e. to strike or thump.

Some of these may be otherwise formed; it is no more to be supposed, that all our verbs ending in ER are frequentatives, than that all Latin verbs ending with TO, SO, or ITO, are so.

### XXXVIII. Obsolete frequentative verbs.

#### 1. SLITTERED, of *slit*.

His body was clad full richely,  
Wrought was his robe in straung egise,  
And all TO-SLITTERED for queintise  
In many a place, lowe and hie.

*Chaucer, The Romaunt of the Rose, fol. 120.  
p. 1. col. 2.*

#### 2. SMOTTRIT, BESMOTTRIT.

His SMOTTRIT habit.

*G. Douglas's Virgil, p. 173. l. 47.*

*Sordidus* in the original.

Of fustyan he wered a gippon  
All BESMOTTRED with his haubergion,  
For he was late come from his viage.

*Chaucer, The Prologues of the Canterbury Tales.*

With that wourd

His face he schew BESMOTTRIT for ane bourde,  
And all his membris in mude and dung bedoyf.

*G. Douglas's Virgil, p. 139. l. 30.*

It is formed from the Anglosaxon *smyt-an* and *besmyt-an*, *maculare*, *inquinare*, *preterite* and *past participle smote* or *smut*, whence *smut*, any thing or something foul or polluted in corn, language, &c.

#### 3. SPYNNERAND, from *spynnand*.



Under thy gard to schip we us addres  
Over *spynnand* many swelland seyis salt.

*G. Douglas's Virgil*, p. 72. l. 46.

“*SPYNNAND*, running, gliding: by a metaphor taken from spinning, as *swepit*, and *raik*, by the same author.”—*Ruddiman*.

Ane vther part syne zounder mycht thou se,  
The heirdys of hartis wyth thare hedis hie,  
*OVERSPYNNERAND* wyth swyft course the plane vale,  
The hepe of dust upstourand at thare tale  
Fleand the houndis,—

*Ibid.* p. 105. l. 14.

Explained, “running or flying swiftly: vox ut  
“videtur à sono conficta, aut uti preced.”—*Ruddiman*.

#### 4. *LOPPERAND*.

Mydway betwix the vther stories sere,  
The swelland seis figure of gold clere  
Went flowand, but the *LOPPERAND* wallis quhite  
War pouderit ful of fomy froith mylk quhite.

*G. Douglas's Virgil*, p. 267. l. 45.

Nor zit na land birst *LIPPERING* on the wallis,  
Bot quhare the flude went styl, and calmyt al is.

*Ibid.* p. 325. l. 51.

This appears to be a frequentative of *to leap*, in Scotch *to loup* or *lop*,—wallis (waves) *often leaping* up white. Is not this better than deriving the word from leper, and supposing the sense to be,—white water of broken waves, or on the tops of waves, in allusion to the white scabs of a leper! Or the other conjecture in the glossary, that the word comes from *lapper* (said to be sometimes

written *lopper*) to curdle, “as if the sea were “curdled.”

5. To *HILTER*, a frequentative of the old English *to hil*, Anglosaxon *hel-an* or *hyl-an*, *celare*, *operire*, *tegere*; or of *to hilt* (from the same), which is used in Chatterton’s Rowley in the same sense.

The merkye seessonne wylle your blosches *hylte*.

*Rowley.*

When from the sea arist in drear arraie,  
A hepe of cloudes of sable sullen hue,  
The which full past unto the woodlands drewe,  
*HILTRING* attenis the sun’s fetive face.

*Ibid.*

Difficile ys the penaunce, yette I’ll strev  
To keep my woe *BEHILTREN* yn mie breaste.

*Ibid.*

6. H. Tooke, “In King Lear (Act II. sc. 1.)  
“Edmund says of Edgar,

*Gasted* by the noise I made,  
Full suddenly he fled.

“*Gasted*, i. e. made agast: which is again a  
“verb built on the participle *aghast*. This pro-  
“gressive building of verb upon verb is not an  
“uncommon practice in language.

“In Beaumont and Fletcher’s Wit at several  
“Weapons (Act II.), Sir Gregory Fopp

A witless lord of land,

“says of his clown,

If the fellow be not out of his wits, then will I never have any  
more wit whilst I live; either the sight of the lady has *GASTERED*  
him, or else he’s drunk.

“ I do not bring this word as an authority, nor  
 “ do I think it calls for any explanation. It is  
 “ spoken by a fool of a fool; and may be sup-  
 “ posed an ignorantly coined or fantastical word;  
 “ or corruptly used for *gasted*.” — *Div. of Purley*,  
 vol. i. p. 460.

Had the ingenious author remarked the number of words in our language of a similar coinage, and the effect of the termination ER, he would not have spoken of GASTERED in this manner. In the passage quoted, it means so much made aghast or *gasted*, that the person spoken of appeared to be out of his wits. The word is “ coined,” agreeably to analogy, in whatever repute it may stand, of which usage is the sole criterion.

### XXXIX. Scotch frequentative verbs.

Besides some already mentioned, there are a few others that belong more particularly to the Scottish dialect.

#### 1. TO BOTHER.

*Bode* or *bod* are used by old authors as the past tense and past participle of the Anglosaxon bidd-an, orare, *to bid*, to invite, to solicit, to request, to pray. See *Div. of Purley*, vol. ii. p. 101. 266.—and *Chaucer*, *passim*. Hence TO BOTHER, to entreat much or often, to tease with entreaty, to importune, and afterwards losing sight of the etymology, to tease in any manner.

Dr. Jamieson, “ to tease one by dwelling on the  
 “ same subject, or by *continued solicitation*.”

The common preterite of to bid now in use is

*bade*; and it seems to confirm my etymology, that *BATHER* is another pronunciation of the frequentative, and the most common in the north.

The auld guidmen, about the grace,  
 Frae side to side they *BOTHER*,  
 Till some ane by his bonnet lays,  
 And gi'es them 't like a tether,  
 Fu' lang that night.

*Burns.*

*BOTHER* is also used as a noun (as many other verbs, frequentatives, as well as others, are), thus we say, “a great bother;” but more commonly it is contracted “a great bo'er or bore.” This contraction is similar to that of the Anglosaxon and old English *other*, vel, to *or*; *smother* to *smore*, before mentioned; and the old contraction of *whether* to *whe'er*.

Into Ermonie  
 Sir, now longeth me;  
 Thider fare wil Y,  
 Mi leve Y take of the;  
 To fight with Morgan in hy,  
 To sle him *other* he me.

*Sir Tristram.*

Cherl go away,  
*Other* I schall the smite.

*Ibid.*

Why, then resolve me *whe'er* you will or no.

*King Richard III. Act IV. Sc. 2.*

*Whether* is not this the sone of a carpenter? *wher* his modir be not seid Marie: and his britheren James and Joseph, and Symount and Judas. And his sisters *wher* thei alle be not among us?—*Wiclif's New Testament*, Matt. xiii.

2. *FOOT* (verb and noun) is in the Scotch pro-

nunciation *fit*. And in the north they talk of *fitting* (footing) clothes, malt, &c. meaning to tread or trample on. Hence the frequentative

“To FITTER, v. a. To injure any thing by frequent treading. Belgic *væter-en*, to foot it, “*Sewel*. Hence *fitterin*, the noise made by frequent and rapid motion of the feet.” — *Jamieson*.

3. FLOOD—is flowed, flow’d.” — *H. Tooke*.

And sens it rayned and al was in a *flode*.

*Troylus*, boke 2.

From *to flood* or *flode* is formed the frequentative

“To FLODDER, flotter, v. a. 1. To overflow.

The dolly dikis war al donk and wate,  
The low vales FLODDERIT all wyth spate.

*G. Douglas's Virgil*, p. 201. l. 2.

2. “To blur, to disfigure in consequence of weeping. It contains an allusion to the marks left on the banks of a river by an inundation; “synon. *bluther*.

Wepand he went, for wo men mycht have sene,  
With grete teris FLODDERIT his face and ene.

*G. Douglas's Virgil*, p. 363. l. 16.

Pallas lyfeless corps was lyand dede;  
Quham ancient Acetas thare did kepe  
With FLOTTRIT berde of teris all bewepe.

*Ibid.* p. 360. l. 33.

“This seems a frequentative from Dan. *flyd-er*, “to flow, to flow down, Suio-Gothic *flod-a*, to inundate, to overflow.” — *Jamieson*.

FLODDER is the only one of our frequentatives ending with ER, that I have found so designated by any preceding writer. The name has hitherto been rather loosely applied. See *big, mur, yerk, quitter*, in Jamieson's Dictionary ; and *straggle* in Johnson's. \*

#### 4. TO BICKER.

Dr. Jamieson says, in Scotland this word does not merely signify "to fight, to skirmish, to fight off and on," as it is defined in English Dictionaries. It also denotes, first, the constant motion of weapons of any kind, and the *rapid succession* of strokes in a battle or broil. See examples in his Dictionary.

Under the name *byk*, he quotes a Belgic word *bikk-en*, to chop or beat, which may be the root.

5. TO FYKE, to fidget, to busy one's self about a thing to no purpose.

TO FICKER or FICHER (omitted by Jamieson), a common word in the north, differs only in being more expressive or a stronger term.

6. From "TO SNIFF, to draw breath audibly up the nose," preterite and past participle *sniff'd, sniff't*, is formed the frequentative, "TO SNIFFTER, to draw up the breath *frequently* and audibly by the nose."—*Jamieson*.

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\* Since writing this (which was nine or ten years ago) I have seen "English Synonymes explained by George Crabbe," in which a few frequentative verbs are mentioned, "TO FALTER or FAULTER, may be a frequentative of *to fall*, signifying to stumble. WANDER, in German *wandern*, is a frequentative of *wend-en*, to turn, signifying to turn frequently. WAVER is a frequentative of *to wave*," &c. He reckons the following also frequentatives, to *fondle, weary, struggle, usurp, begin, niggardly*, &c.



7. TO NICKER or NICKER, does not differ in meaning from *to neigh*, Anglosaxon *hnæg-an*, from which it is formed, but by means of the frequentative termination, it is perhaps more expressive of the broken tremulous noise it denotes.

8. From the Anglosaxon *slaw-ian*, piger esse, *slawode*, piger erat, *Lye, to slow, slow'd*,—we “have TO SLOTTER, to pass time idly or sluggishly.”—*Jamieson*. Hence the English word SLATTERN.

Thou auld hasard leichoure, fy for schame,  
That SLOTTERIS forth evermair in sluggardy.

*Douglas's Virgil, Prologue, p. 96. l. 27.*

SLOTTERY sleep the cousin of death.

*Ibid. p. 172. l. 52.*

9. “TO HATTER, v. a. To batter, to shatter; “as allied in sense to *hew*.

Helmys of hard steill thai HATTERIT and heuch.

*Gawan and Gol. III. 5.*

“I know not if this be related to *hader*, Teutonic, contention, *hader-an*, to quarrel, &c.”—*Jamieson*.

I think it is formed from *to hit*, the common preterite of which is still *hat* in the north of Scotland.

In the English schip he lap,  
And *hat* the captaine sic ane flap  
Upon his heid till he fell down,  
Welterand intill ane deidlie swoun.

*Sir David Lindsay, vol. ii. p. 274. Chalmers's Edition.*

I know not if the English verb TO HATTER is the same.

Religion shows a rosy colour'd face,  
Not HATTER'D out with drudging works of grace.  
*Dryden,—Hind and Panther.*

10. TO BLETHER, BLATHER, OR BLADDER, to talk nonsensically.—*Jamieson.*

Perhaps from the Anglosaxon *hlid-an*, tumultuari, strepere, clamare, *hlydend*, vociferans, garulus, *Lye*: with the prefix BE, *behlid-an*, preterite *behlade*, *behlader*, *blader*.

Then in they go to see the show,  
On every side they 're gatherin,  
Some carrying dales, some chairs and stools,  
And some are busy BLETH'RIN  
Right loud that day.

*Burns.*

*On a noisy Polemic.*

Below thir stanes lie Jamie's banes,  
O death, it's my opinion,  
Thou ne'er took such a BLETH'RIN b—tch,  
Into thy dark dominion.

*Burns.*

11. TO CLAVER.

God sake, woman, let me away,—there's saxpence t'ye to buy half a mutchkin, instead of CLAVERING about thae auld warld stories.—*Guy Mannering*, vol. ii. p. 18.

This seems to be the German *klaff-en*, inconsiderate loqui (*Jamieson*), with the frequentative termination, which expressing repetition or continuance, makes the word more expressive to us

than *to claive* would have been; as for the same reason *to pester*, is a stronger term than *to pest* (French *pest-er*) would have been.

*Belinda.* Prithee hold thy tongue—lard, he has so PESTERED me with flames and stuff. I think I shan't endure the sight of a fire this twelvemonth.—*The Old Batchelor.*

12. TO SWATTER, from *to swap*, *swapt*, *swapter*, *swatter*.

“*To swapp*, means to fall down suddenly.”—*G. Chalmer's Notes to Sir D. Lindsay.*

Syne flatlingis fell, and *swappit* into swoun.

*Sir D. Lindsay*, vol. i. p. 295.

Holidays and Sundays we play at nine pins, tumble upon the grass, laugh till we split, dance till we are weary, eat till we burst, drink till we are sleepy, then *swap* into bed, and snore till we rise to breakfast.—*Vanburgh*,—*Esop*.

Birdis with mony ane piteous pew,  
Affeiritlye in the air they flew  
Sa lang, as they had strength to flee,  
Syne SWATTERIT down into the see.

*Sir David Lindsay*, vol. ii. p. 385.

XL. To conclude: if a few of these verbs in ER which have been enumerated as frequentatives should seem to have little of the common character, they may still be allowed to have been formed in the way here suggested, and to be properly etymologized. Neither have all verbs in LE a diminutive sense. That “there are few rules without exceptions,” is an observation, perhaps more applicable to language than to any other subject: “Non enim cum primum fingeren-

“ tur homines, ANALOGIA demissa cœlo formam  
“ loquendi dedit: sed inventa est postquam  
“ loquebantur, et notatum in sermone quid quo  
“ modo caderet, itaque non ratione nititur, sed  
“ exemplo: nec lex est loquendi, sed observatio,  
“ ut ipsam analogiam nulla res alia fecerit, quam  
“ consuetudo. — *Quintilian*, Lib. I. cap. vi.

## CHAP. III.

*Of Verbs with the prefix BE.*

PERHAPS we must refer for the etymology of this prefix to the Mæso-Gothic BI (our by), in the sense adversum, contra:—at least we can often discover this sense in our prefix; but not always, and in the Mæso-Gothic, as we are told, by Mr. Lye, BI in composition has generally the import of περι, circum. Without, therefore, being positive as to the origin of a word, or prefix of so great antiquity, I shall endeavour to point out and illustrate its power in English verbs, which is of more consequence.

The power of the prefix BE is for the most part to carry the action of the verb to some object acted on or affected,—to impart to the verb a transitive character. 1. Thus, this effect is sufficiently obvious in

TO BEMOAN, from *to moan*.

TO BEDROP, from *to drop*.

TO BESPIT, from *to spit*.

TO BECHANCE, from *to chance*.

TO BEWAIL, from *to wail*.

TO BESMOKE, from *to smoke*.

TO BEHOWL, from *to howl*.

TO BELABOUR, from *to labour*.

TO BESTRIDE, from *to stride*.

TO BEFALL, from *to fall*.

TO BERATTLE, from *to rattle*.

TO BESPREAD, from *to spread*.

Any of the primitives may be used without a noun in the accusative case following it, but when one uses *bewail*, *bestride*, *belabour*, &c. our attention is directed through the action to some person or thing acted on, and we expect to be told what is *bemoaned*, *bewailed*, *bedropped*, &c.; whom or what any thing has *befallen* or *bechanced*: bi (adversum vel contra) whom or what the action of the verb tends or is directed.

2. We STREW leaves (or the material strewed) on the ground, floor, or whatever place or thing is *bestrewed*.

We BESTREW the ground, floor, or whatever is acted on or affected by the strewing, with leaves or whatever is *strewed*.

To bestrew, qu. to strew, bi (adversum) the ground with leaves, &c.

3. We SEEK anything from a person.

We BESEECH a person (on whom the seeking acts or to whom it is applied) for favour or whatever is *sought*.

4. TO BELIE, from *to lie*, means to lie upon, affect or injure with lies: to lie bi (adversum vel contra) a person, — “to calumniate or raise false reports of any one.” Dr. Johnson gives this as



the third sense of the word, I think it should have been given as the first.

Thou dost BELIE him, Percy, thou BELIEST him,  
He never did encounter with Glendower.

*Shakespeare.*

More wives than one by Solomon were tried,  
Or else the wisest of mankind's BELIED.

*Pope.*

5. For the same reason, I think, he should have given as the first sense of TO BESPEAK, "to speak "to or address," as that in which the analogy is most obvious.

While on a bank reclined of rising green,  
Thus, with a frown, the king BESPOKE his queen.

*Pope.*

6. *To witch*, Anglosaxon *wicc-ian*, veneficiis indulgere.

Such tales their cheer at wake or gossiping,  
When it draws near the *witching* hour of night.

*Blair's Grave.*

TO BEWITCH, to affect or hurt a person by witching or witchcraft. TO WITCH bi (adversum vel contra) any one.

#### 7. TO BESPOT.

BESPOTTED, having spots produced or caused by something external. SPOTTED, by nature, marked with spots, or the spots from the substance of the thing spotted. Johnson quotes:

Mildew rests on the wheat, BESPOTTING the stalks with a different colour from the natural.—*Mortimer.*

Bespotted and spotted, if nicely distinguished,

differ as *turbatus* and *turbidus*, *raptus* and *rapidus*, &c. But it is not meant to be asserted that this distinction is always observed.

8. So WET and BEWET.

Her napkin with his true tears all BEWET,  
Can do no service in her sorrowful cheeks.

*Shakespeare.*

9. TO WEEP — TO BEWEEP.

It cannot be ; for he BEWEPT my fortune  
And hugg'd me in his arms, and swore, with sobs,  
That he would labour my delivery.

*King Richard III. Act I. Sc. 4.*

I have BEWEPT a noble husband's death.

*Ibid. Act III. Sc. 2.*

Than Eroude seyinge that he was disseyved of the astronomyens was full wrooth, and he sent and slough alle the children that weren in Bethleem, and in alle the coostis thereof fro two yeer age and withynne, after the time he hadde enquerid of the astronomyens. Thanne it was fulfilled that was seid by Jeremye the prophete seiynge. A voice was herd, an high weepyng, and myche weilyng. Rachel BY WEEPYNGE her sonnes and sche wolde not be comfortid for thei ben not. — *Wiclif's New Testament*, Matt. ii.

10. TO BEREAVE, from the Anglosaxon *reaf-an*, spoliare, the Scotch *to reif*.

A Scotchman speaks of robbers entering a house *to reif* their property from the inhabitants. If he uses the word BEREAVE, he must alter the construction, and say to bereave the inhabitants (those affected by the *reifing*) of their property.

11. TO BESPATTER, BESPRINKLE, BESLUBBER, imply that something is *spattered*, *slubbered*, or *sprinkled* upon or against, — *adversum*.

## SO TO BEDABBLE.

Behold now with these blood BEDABBL'D hands,  
I tremble in the presence of her corpse.

*City of the Plague.*

We SPRINKLE water or any liquid on the ground—BESPRINKLE water—would not be so proper: although *to sprinkle* the ground, &c. with water, be as correct an expression as *to besprinkle*.

It would not appear that H. Tooke had remarked the effect of the prefix BE, or he would not have said “TO BELLOW, (i. e. *to be-low*) differs “no otherwise from *to low*, than as *besprinkle* “differs from *sprinkle*, &c.”—*Div. of Purley*, vol. ii. p. 39.

12. TO THINK—to bethink one's self.

TO STIR—to bestir one's self.

TO betake one's self.

With the prefix, these verbs must be followed by an accusative case, or object acted on; and thus are put in the form of reflected verbs.

13. It must be observed, however, that most verbs which are used in a transitive sense with the prefix, may be so used without it. The difference is that with the prefix, we instantly feel that the sense *is* transitive. And some verbs with it are peculiarly so. Thus TO SPREAD (as to spread ashes on the ground) is a transitive verb in the common acceptation of the word: TO BESPREAD is more peculiarly so, being applied not to what is spread, but what is affected or acted on by that

which is spread, *to bespread* the ground with ashes, &c.

14. The German *belager-n*, TO BELEAGER is from *lager-n*, to prepare a camp, to encamp. BE carries the meaning to something affected by the action of *lager-n*, — to beleager a city, &c.\*

15. He RHYMES, — he BERHYMES : after the latter word the subject must be mentioned.

Now is he for the numbers that Petrarch flowed in : Laura to his lady, was but a kitchen wench ; marry, she had a better love to BERHYME her. — *Romeo and Juliet*.

\* For further illustration of the effect of the prefix BE, I subjoin a few more examples from the German, taking the explanations from Rabenhorst's Dictionary, edited by G. H. Noehden.

*Fliesen*, to flow.

*Befliessen*, to flow upon or touch flowing.

*Gehen*, to go.

*Begehen*, to go over a place.

*Glanzen*, to shine.

*Beglanzen*, to shed a splendour over a thing.

*Jagen*, to hunt.

*Bejagen*, to hunt a place, to practise the chase in any place.

*Lachen*, to laugh.

*Belachen*, to laugh at.

*Reissen*, to travel,

*Bereissen*, to travel to, to travel over, to visit as a traveller.

*Sehen*, to see.

*Besehen*, to look at.

*Scheinen*, to shine.

*Bescheinen*, to shine upon.

*Stehlen*, to steal.

*Bestehlen*, to rob.

*Küssen*, to kiss.

*Bekiüssen*, to load with kisses.

*Graben*, to dig.

*Begraben*, to inter, to bury.

So in the Anglosaxon *delfan*, fodere, *bedelfan*, sepelire.

*Fliegen*, to fly.

*Befliegen*, to fly upon, to light upon.

*Beflogen*, adj. fledged.

*Wundern*, to wonder.

*Bewundern*, to admire.

16. The effect of the prefix may be felt by applying it to verbs, which do not customarily receive it.

To reik, to bereik.

To scribble, to bescribble.

To scatter, to bescatter, used by Spenser.

To speir (Scotch), to enquire, Anglosaxon, *spyr-ian*, *vestigare*, *scrutari*.

To bespeir, to find out a person or thing by speiring: Anglosaxon *bespyr-ian* ex *vestigorum* *notis* *deprehendere*.

To sink, to besink; Anglosaxon *besincan*, *absorbere*.

To dip, to bedip. The former may be intransitive, the latter cannot, or only as a reflected verb, *to bedip* one's self. Anglosaxon *bedypan*, *mergere*, *intingere*.

To swink, to beswink, Anglosaxon *beswinc-an*, *laborem alicui rei impendere*.

To step, to bestep, Anglosaxon *bestæpan*, *calcare*.

To wind, to bewind, as to bewind a ball with thread, Anglosaxon *bewindan*, Mæso-Gothic *bi-wandan*, *involvere*.

17. TO WAVE, TO BEWAVE, Scotch, "to cause "to wander or waver."—*Jamieson*.

Behaldand the large sie,

Gyf ony schip tharon, nicht be persavit,

Quhilk late before the windis had BEWAVIT.

*G. Douglas's Virgil*, p. 18. l. 41.

18. There are a good many verbs formed from



nouns with *BE*, all having an active or transitive import, TO *BEDEW*, *BEMIRE*, *BESPICE*, *BESOT*, &c.

19. *BELATED* is derived from the Anglosaxon *latian*, *tardare*, *cunctari*.

20. *BE* is principally useful to be prefixed to verbs, which without it are most frequently used in a neuter or intransitive sense. Prefixed to verbs which were transitive before, it seems sometimes to make them imply much or excess,—*BELOVED*, *TO BEDECK*, *TO BEGRUDGE*, *TO BETOSS*, *TO BETHUMP*, *TO BESTAIN*, *TO BESMEAR*. So in German *beküssen*, to load with kisses, *TO BEKISS*.

But who is this, what thing of sea or land,  
Female of sex it seems,  
That so *BEDECK'D*, ornate and gay,  
Comes this way sailing  
Like a stately ship.

Milton.

21. In one instance *BE* seems equivalent to *περι*, circum: *TO BESET*, i. e. to set guards, soldiers, or others *about* a person or place. And it may be thought to have the same import in *besiege* and *beleager*.

22. Mr. Lye observes, that the Anglosaxon prefix *GE* had sometimes the effect of *cum* in the Latin: so *conspuere*, to *bespue*, or *bespit*, *conspurgere* to *besprinkle*.

23. But though *BE* generally imparts a transitive character to verbs, there are exceptions—*TO BELIEVE* (of which afterwards), *TO BECOME*, *TO*



BEGIN, TO BEHEAD\*, TO BETRAY, TO BEHOLD, TO BELONG. The effect of the prefix is not, I think, perceptible in these.

Nor in TO BREATHE, which seems clearly to be a contraction of *be-oreth-ian*, from the Anglosaxon *oreth-ian*, of the same import.

To the nouns which H. Tooke has enumerated as being only third persons of the indicative of verbs, “GIRTH what *girdeth*, WARMTH what *warmeth*, &c.” he might have added BREEZE, i. e. *breathes*, quod spirat,—at least he has not given any more plausible instance of this mode of derivation; and he might have noted, that the Italian BREZZA, and French BRISE, are undoubtedly from the same root.

TO BELIEVE, is from the Anglosaxon *leaf-an*, *lef-an*, or *lyf-an*, credere, permittere, *Lye*. We often say we admit, grant or allow, a thing, when it would be the same to say we *believe* it. The substantive *leave* is from the same root. TO BELIEVE (qu. *beleave*) is explained by Johnson, “to “credit upon the authority of another, or from “some other reason than our personal knowledge.”

Ten thousand things there are which we BELIEVE merely upon the authority or credit of those, who have spoken or written of them.—*Watts' Logic*.

TO ALLOW (and the French *allouer*), is probably

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\* Contrary to analogy, BEHEAD is used only in a privative sense.

a corruption of the same Anglosaxon verb with the prefix A, *alief-an*, concedere, permittere. And by the same prefix, we find the connexion of the English verbs TO SEEK, and TO ASK, the Anglosaxon *sec-an*, with the prefix is *asec-an*, contracted *as'c-an*.

24. TO BEQUEATH, Anglosaxon *becwaeth-an*, legare, is from *cwaeth-an*, dicere, qu. to be-say or declare property to any one. Before writing came to be so common an acquirement, a person's testament or will was naturally enough called, what it must often have been, his *quithe* (Anglosaxon), or declaration how he wished his property bestowed after his death.

25. TO BESTOW, from to stow or place, Anglosaxon, "stow, locus, unde verbale nostrum, *to* "stow, vel *bestow*," i. e. "collocare, sive in loco "ponere." — *Lye*.

26. TO DEFILE is a corruption of *to befile*, Anglosaxon *befyl-an*, *afyl-an*, *gefyl-an*, contaminare, polluere, Scotch *to file*.

27. From the Anglosaxon *spraeng-an*, *spreng-an*, spargere, aspergere, inspergere, we have the diminutive TO SPRINKLE, and BESPRINKLE, and the past participle BESPRENT.

This evening late, by then the chewing flocks  
Had ta'en their supper on the savoury herb  
Of knot-grass dew BESPRENT, and were in fold,  
I sat me down to watch upon a bank  
With ivy canopied, &c.

*Milton's Comus.*



## PART II.

Credunt homines rationem suam verbis imperare, sed fit etiam, ut verba vim suam super rationem retorqueant.— *Bacon.*



## NOTES,

*Written on Perusal of The Diversions of Purley.*

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I. “ BUT (as distinguished from *Bot*) and “WITHOUT have both exactly the same meaning, “that is, in modern English, neither more nor less “than — *Be-out*.” — Vol. i. page 215.

It is not improbable that SED the corresponding conjunction in Latin had a similar origin; and is the imperative of an obsolete compound of Do, *sed-ere*, (se dare) to put aside, to separate, in the imperative *sede*, contracted *sed*.

II. “ HEAD,—is *heaved*, *heav'd*, the past participle of the verb *to heave*: meaning that part “(of the body or any thing else) which is heaved “*raised* or *lifted up* above the rest. In Edward the “Third’s time it was written *Heved*.” — Vol. ii. page 39.

Similar to this is the Anglosaxon *Breard* sum-mum, the top, qu. *berear’d* from *to rear*: and perhaps it is still used in the primary sense in the Scotch word BREARD or BRAIRD, which signifies corn of any kind, or any thing else, that had been



sown or planted, and is *berear'd* or sprung up through the ground.

III. According to H. Tooke's system, *THREAD* may be supposed to be the past participle *Thre-ed* of the Anglosaxon verb *thre-an*, *thraw-an*, *crispare*, *torquere*, *circumrotare*, *vexare*, to twist or twine: and the 'subaudition' is *flax*, *wool*, &c. *Thraw-an* (to *thraw*) is not obsolete in Scotland; and the rustic instrument for twining straw ropes is there called a *thraw-crook*.

In like manner *TEAT* may be supposed to be the past participle of the Anglosaxon *Tiht-an* *trahere*, *ducere*, *solicitare*, *provocare*, To draw, tug (*dug*), pull, solicit, &c.

IV. " *OLD*, *ELD*. By the change of the characteristic *I* or *Y*, is the past tense and past participle of the Anglosaxon verb *Ild-an*, *Yld-an*, to remain, to stay, to continue, to last, to endure, to delay, *morari*, *cunctari*, *tardare*, *differre*. And this verb (though now lost to the language) was commonly used in the Anglosaxon with that meaning, without any denotation of long antiquity, as we now say — a week *old*, two days *old*, but a minute *old*." — Vol. ii. page 198.

He might have made *YOUNG*, Anglosaxon *ge-on*g, also a past participle from *ean-ian*, *ge-ean-ian* *parturire*, to *ye*an, to bring forth

My feeble goats  
With pains I drive from their forsaken cotes;  
And this, you see, I scarcely drag along,  
Who, *ye*aning, on the rocks has left her *YOUNG*.

*Dryden's Virgil.*

V. “SALE, HANDSEL, is the past participle  
 “of *sylan dare*, tradere, to *sell*. In our modern  
 “use of the word a condition is understood.  
 “Handsel is something given in hand.”—Vol. ii.  
 page 273.

This etymology of Handsel (adopted from Bailey) might be received, if the word meant *earnest*; but as it signifies the first money got in selling, or the first act of using any thing, the etymology is not satisfactory.

I shall offer another conjecture, suggested by a way of using the word, perhaps obsolete in some places, but common in the North of Scotland. I have there heard it urged by a purchaser cheapening the first of any commodity for sale—“Many  
 “a one has been the better for my *handsel*,”  
 “many have owned that they have thriven on  
 “my *handsel*—that my handsel has lucked with  
 “them,” &c.

Qu. Hand’s seile or hand’s luck? The luck or *seile* of the hand giving the first money,—similar perhaps to the notion which gave rise to *Luckpenny*. As great stress was laid on the *first foot*, i. e. the first person met in setting out on a journey, some being regarded as more fortunate to meet than others\*, so in bargain-making it was natural to

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\* “I pede fausto,”—“adsis pede secundo.” The superstition of a happy foot is not yet obsolete.

speak of the hand's seile, that gave the first money.

The fader Eneas astonyst wox sum dele,  
Desirus this sing suld betakin *sele*,  
His hands baith vphevis towart the hevyn,

\*                    \*                    \*

O Jupiter  
Gif ony thyng behind zit dois remane,  
Wyth this zour *happy takin* auguriane,  
Zeild us zour plesand rest syne and ferme pece,  
Mak end of al zour harmes, and caus thame ceis.

*G. Douglas's Virgil*, fol. 476. l. 36.

VI. " TRUTH is the third person singular of  
" the indicative *Trow*. It was formerly written  
" *Troweth*, *Trowth*, *Trouth*, and *Troth*. And it  
" means (aliquid, any thing, something) that which  
" one troweth, i. e. thinketh or firmly believeth.

" TRUE as we now write it; or TREW as it was  
" formerly written; means simply and merely—  
" that which is trowed.

" That every man in his communication with  
" others, should speak that which he troweth is of  
" so great importance to mankind, that it ought  
" not to surprize us, if we find the most extrava-  
" gant praises bestowed upon truth. But truth  
" supposes mankind: *for whom* and *by whom* alone  
" the word is framed, and to whom only it is ap-  
" plicable. If no man, no truth. There is  
" therefore no such thing as *eternal*, *immutable*,  
" *everlasting* truth, unless mankind, such as they  
" are at present, be also eternal, immutable, and  
" everlasting. Two persons may contradict each  
" other, and yet both speak truth: for the truth

“ of the one may be opposite to the truth of  
 “ another. To speak truth may be a vice as well  
 “ as a virtue : for there are many occasions where  
 “ it ought not to be spoken.”—Vol. ii. p. 402-3-8.

As we do not know that words are used by any other beings but man, we may say of every other word as well as *truth*, that it supposes mankind, “ for whom and by whom alone *the word* is formed.” He adds, “ and to whom only it is applicable.” Is this a deduction from the premises, that is, because the word was formed for and by man alone? Then the same will hold of every other word, and we may say—If no man, no Earth; if no man, no God: for Earth and God suppose mankind, for whom and by whom alone “ the words ” are formed, and to whom only they are therefore applicable.

Or is it because man alone can *throw*, that Truth is applicable to mankind only? Why may not other beings *throw* as well as man? Or who has a right to say that they can or cannot? If they can, there may be Truth (*troweth*) or belief, (supposing the word to have no other meaning,) “ though men were none.”

I do not mean to dispute Mr. Tooke’s etymology of Truth, or to say that the word is never used in that which, according to him, is its only sense: but how often does it happen that the whole, or the precise meaning of a word, cannot be ascertained from its etymology? Suppose a foreigner were made acquainted with all the Anglosaxon

and English verbs, and their participles, illustrated in the second volume of *The Diversions of Purley*, and were told that their past participles are used as nouns in English: in how many cases would it be impossible for him to guess, to what “sub-audition” use had limited or appropriated them? For instance, how could he divine, that *HEARSE*, the past participle of “*hyrstan*, *ornare*, *phalerare*, “*decorare*,” was applicable to an ornamented carriage but not to an ornamented lady, and to an ornamented carriage for the dead, not for the living? That he must say a person’s *drift*, not his *drove*, in an argument; since both these words are past participles of the same verb *to drive*? That *Field* (felled) must be applied not to the trees that have been felled, but to the land where they grew? &c.

It cannot then be said, on the strength of *Ety-mology*, that any word means, “simply and merely,” what its origin or analogy may suggest. Mr. Tooke had told us a little before, that “the winds “as well as colours must have their name from “some circumstances attending them;” but did not assert that *they* meant simply and merely those circumstances, that *south* was merely *seething*, &c. It is not with regard to sensible objects, that there is much danger of our being misled by *Ety-mology*: we have there better guides, and trust little to its glimmering light. It is in “the dim “discover’d tracts of mind,” that there is any danger of our trusting too much to it; although it



is there that etymology least deserves to be trusted to, because the language employed on intellectual subjects is mostly, if not altogether, figurative.

Truth and Belief are connected somewhat as danger and fear: truth when we know it producing belief; as danger produces fear, where we may be affected by the contingent evil. There may be danger where there is no fear, because the danger is not known; and there may be fear where danger is not, but is thought to be. It is the same with truth and belief. It is not uncommon in conversation to hear it said, "There is no fear," when the meaning is, there is no danger—a mode of expression exactly similar to calling truth belief or *troweth*, putting the effect for the cause. Other instances of the same trope will readily occur, as complaint or disease for bodily disorder or malady, Laus for virtus, "sunt sua præmia laudi"; Dearth\* for scarcity, &c.

I therefore think Mr. Tooke's etymology of Truth and True sufficiently probable: but his conclusion, that True is simply and merely what is trowed, is no wise superior to this, that danger is simply and merely what is feared; or that a sick man's complaint is merely his cries and groans; South merely seething, what seeths or is seethed.

\* I have been led to some results, which may possibly be considered as worthy of record in the present *dearth* of our knowledge in this branch of science.—*Journal of the Sciences and Arts*, No. xi. Oct. 1818.

The ideas of Benefits and Obligations are so closely connected, that *to do a man a kindness*, and *to oblige him*, are used promiscuously as expressions of the same signification.—*Balguy's Tracts*, p. 113.



The application of the same name, to the qualities in bodies which we call Heat and Cold, and to the sensations excited by them, is perhaps an instance of the same trope or figure of speech : as, indeed, a conclusion has been drawn from it, very similar to that which Mr. Tooke draws from his etymology of the word Truth—That the words Heat and Cold denote simply and merely sensations ; and, consequently, if there were no man or sentient being, there could be neither Heat nor Cold.

But though the supposed etymological is not the only sense of the word, it is not disputed that instances may still be found, where Truth is used to denote simply and merely belief. Perhaps the following is one :

Naie old chorle, by God thou shalt not so,  
 Saied these other hazardours anon,  
 Thou partest not so lightly by saint Ihon.  
 Thou spakest right now of thilke traitor Death,  
 That in this countrey all our frendes slaeth.  
 Have here my *trowth* thou art his espie  
 Tell where he is, or else thou shalt die.

*Chaucer.—The Pardoner's Tale, fol. 65. p. 2. col. 1.*

Speaking according to one's belief is by Locke called Moral Truth.

“ Besides Truth taken in the strict sense before  
 “ mentioned, there are other sorts of truths ; as,  
 “ 1. Moral Truth, which is speaking of things  
 “ according to the persuasion of our own minds,  
 “ though the proposition we speak agree not to  
 “ the reality of things,” &c.

But this is rather a consideration in Ethics than a question in Philology. When a man speaks as he believes—though erroneously, he is blameless, and we may not apply the harsh epithet *false* to his testimony: but it would be an unparalleled abuse of words, to say he was speaking truth.

That two persons may contradict each other and yet both speak truth, is a discovery which, I doubt not, has surprised many readers of Horne Tooke's work.\* But it is only changing the meaning of a word,—and in this way a child may make any number of paradoxes.

“Mihi non invenustè dici videtur, aliud esse “Latinè, aliud Grammaticè loqui,” says Quintilian, alluding to some difficulties and false refinements of the grammarians of his day; and if our etymologists will allow the word Truth to have no other meaning but belief, it may well be said, Aliud est Anglicè, aliud etymologicè loqui. The

\* *Croaker*.—Then you are of my opinion?

*Honeywood*.—Entirely.

*Mrs. Croaker*.—And you reject mine?

*Honeywood*.—Heavens forbid, Madam. No sure, no reasoning can be more just than yours.

*Mrs. Croaker*.—O, then, you think I am quite right?

*Honeywood*.—Perfectly right.

*Croaker*.—A plague of plagues, we can't be both right.

My hat must be on my head or my hat must be off.

*The Good-Natured Man*, Act. iv.

According to Mr. Tooke, Mrs. Croaker might tell her husband his hat was on his head, and his friend Honeywood contradict her, and say it was off; and yet both might be speaking truth.

*Freton*.—Qu'est-ce, apres tout, que la verité? la conformité à nos idées: or ce qu'on dit est toujours conforme à l'idée qu'on a quand on parle; ainsi il n'y a point proprement de mensonge.

*Lady Alton*.—Tu me parais subtil: il semble que tu aies étudié à Saint Omer.

*Voltaire's Ecossaise*, Act. II. sc. IV.

remark will apply to several other explanations of words given in *The Diversions of Purley*, as of *Hell, Guilt, Just, Right, &c.*

VII. Dr. Jamieson, and Mr. Lye, whom he follows, derive THRESHOLD or THRESHWALD, Anglosaxon *Threscwald*, “from *thresc-an* ferire and “*wald* lignum, i. e. the wood which one strikes “with one’s feet in entering or going out of a house.” But—pace hominum eruditissimorum—I cannot help thinking *strike-wood, struck-wood, or thresh’d-wood*, no very probable designation for what one never strikes or threshes but inadvertently. Threxwald and threscwald were other forms of the word in the Anglosaxon; and perhaps it is rather from *thure* or *thurruke*, i. e. door (see *Diversions of Purley*, vol. i. p. 336) and *wald* lignum, *Thure’s-wald* or *Thurruke’s-wald* januæ lignum, the wood, board, or plank, of the door-way, which we cross in entering; in the cottages of the poor, generally the lower part of the wooden frame that holds the door. In Scotland, it is now often called the *door-stane*: in German, it is *thurschwelle*, from *thur* door, and *schwelle* the sole or sill. *Dure* and *Thure* were used indifferently in the Anglosaxon, and Chaucer has both *Dressholde* and *Thressholde*:

And as she would over the *dressholde* gon  
The Marques came, and gan her for to call,  
And she sette down her water potte anon  
Beside the *thressholde* of the ox stall,  
And down upon her knees she gan to fall.

*The Clerke of Oxenforde’s Tale*, fol. 45. p. 2. col. i.

*On H. Tooke's List of Past Participles.*

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A GREAT object in the formation of language seems always to have been, to make it easily attainable or intelligible; it being so contrived that one word, when known, generally helps to explain several others. Derivative as well as Figurative terms must be accounted for partly on this principle. For instance, ROOF, according to Mr. Tooke, is the Anglosaxon *hrof*, and the past participle of *raefnan* sustinere, to sustain. The circumstance of the roof being sustained or borne up, would make this name more easily understood (while *raefnan* continued in use) than an arbitrary sound, expressing no circumstance of the thing designated, would have been. But other circumstances might have been taken advantage of for the same purpose, as its *covering* the house: thus the corresponding word in Latin is *tectum*, from *tegere* to cover.

The number of nouns which Mr. Tooke shews to have been originally "past participles," has perhaps surprized most readers of his book; and, with the derivatives otherwise formed from verbs,

they might lead to a supposition, that verbs must have been invented before nouns, were not both these parts of speech equally necessary in every sentence. The fact is, after a certain number of arbitrary words or roots are established, new names when wanted (that they may be more easily understood) are made from those old words: some striking circumstance, or characteristic mark, of the things to be named, being expressed by the derivative. And the most striking circumstance or distinguishing mark is, either, 1st, The powers, or 2dly, The accidents or affections of things—what they do, or what is done to them: which is expressed by verbs. Active powers are expressed by verbal nouns ending with ER, STER, ING, ANT, TH, &c. Passive nouns, or such as express what has been done, has happened, or may often happen to the things denoted, are generally past participles; as *bearn*, *roof*, *shot*, &c.

But verbs are formed from nouns, as well as nouns from verbs; and Mr. Tooke is too anxious to swell his list of “past participles.” Such of them as have a passive sense will generally be allowed to be what he calls them, as *drop* (dripped), *flood* (flow’d), &c.; such also as are distinguished by the participial terminations D, T, or EN, or the customary change of the characteristic vowel, and are clearly connected in meaning with the verb from which he derives them, although they may not have a passive sense; as *frost* from *freeze*, &c. But we are diverted with his zeal for past



participles, when he tells us, that GREEN is the past participle of the Anglosaxon verb *grenian*, virescere; SMEAR the past participle of the Anglosaxon verb *smyrian*, ungere; SHEEN the past participle of the Anglosaxon verb *scinan*, splendere, fulgere; WELL the past participle of the Anglosaxon verb *villan*, ebullire, effluere; HINGE the past participle of *Hang*; THACK or THATCH of *thecan* or *thacan*, tegere, &c.: especially when we observe that these *nouns* exist in the Anglosaxon, as well as the verbs, though Mr. Tooke gives the Anglosaxon form of the verb only, and not of the noun, in order (as it would seem) that the verb may appear the older word of the two. What more reason is there for saying the Anglosaxon *smere* (smear) comes from *smyrian*, *grene* (green) from *grenian*, than vice versâ *grenian* from *grene*? &c.



*On the words RIGHT and WRONG.*

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Mr. TOOKE begins his account of these words strangely, by telling us he does not know what other people mean by them\*; as if it could be of much importance what he, or any individual, meant by them, if he meant not the same as other people do. And, if he has explained his meaning truly, I think it will not be doubted, that he did understand those words in a manner peculiar to himself.

“ RIGHT is no other than RECT-um (regitum),  
 “ the past participle of the Latin verb *regere*, and  
 “ means *ordered, commanded, or directed*.

“ Thus when a man demands his RIGHT, he  
 “ asks only what it is *ordered* he shall have.

“ A RIGHT conduct is that which is *ordered*.”

“ A RIGHT line is, that which is *ordered* or di-  
 “ rected — (not a random extension, but) the  
 “ shortest between two points.

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\* H.—What do you mean by the words RIGHT and WRONG?

F.—What do I mean by those words — what every other person means by them.

H.—And what is that?

F.—Nay, you know that as well as I do.

H.—Yes, but not better: *and therefore not at all*. — Vol. ii. p. 3.

“ The RIGHT road is, that *ordered* or directed  
 “ to be pursued for the object you have in view.

“ To do RIGHT is to do that which is *ordered* to  
 “ be done.

“ To be in the RIGHT is, to be in such situa-  
 “ tions or circumstances as are *ordered*. — Vol. ii.  
 p. 7—12.

“ WRONG — is the past participle of the verb,  
 “ *to wring*, vringan, torquere. The word answer-  
 “ ing to it in Italian is *torto*, the past participle of  
 “ the verb *torquere*; whence the French also have  
 “ *tort*. It means merely *wrung* or wrested from  
 “ the Right, or *ordered* — line of conduct.” —  
 Vol. ii. p. 89.

Mr. Dugald Stewart quotes these passages in his Philosophical Essays, as an instance of the extravagance to which Mr. Tooke has carried his system; and observes, in a note (page 215, second edition)—“ The application of the same word to  
 “ denote a *straight line*, and *moral rectitude of*  
 “ *conduct*, has obtained in every language I know;  
 “ and might, I think, be satisfactorily explained,  
 “ without founding the theory of morality upon a  
 “ philological nostrum concerning past participles.”

To trace the very different senses or applications of the word RIGHT from its primitive meaning, would be a task not unworthy of that distinguished philosopher who has so successfully illustrated the “ generalizations ” of the terms BEAUTIFUL and SUBLIME. It is a task which I shall not attempt; it will be sufficient here to observe, that

straightness is aimed at in many works of art. In these, therefore, to be *straight* is often to be *right* in the secondary sense of the word.\* A straight line has been said to be the line of business, and before the refinement of taste it was considered the line of beauty.

We are told by Mr. Harris (in his *Hermes*, book iii. ch. 1. note c.) that “ the original meaning of “ the word ΥΛΗ, was *SILVA*, a *WOOD*. Hence as “ *WOOD* was perhaps the first and most useful “ kind of *Material*, the word “Υλη, which denoted “ it, came to be by degrees extended, and at “ length to denote *MATTER* or *MATERIALS* in “ general. In this sense *Brass* was called the “Υλη “ or *Matter* of a statue ; *Stone*, the “Υλη or *Matter* “ of a pillar ; and so in other instances. \* \* \* “ With philosophers every thing was called “Υλη, “ or *Matter*, whether corporeal or incorporeal, “ which was *capable of becoming something else*, or “ *of being moulded into something else*, whether “ from the operation of *Art*, of *Nature*, or a higher “ Cause. In this sense they not only called *Brass* “ the “Υλη of a statue, and *Timber* of a boat, but “ letters and syllables they called the “Υλαι of

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\* We may account in the same manner for such expressions as these :—

My Octavia,

Read not my blemishes in the world's report :

I have not kept my *square* ; but that to come,

Shall be done by rule.

*Cleopatra*, Act. ii. sc. 3.

All have not offended ;

For those that were, it is not *square*, to take

On those that are, revenges : crimes, like lands

Are not inherited.

*Timon of Athens*, Act. v. sc. 5.

“ Words ; Words or simple Terms, the “*Υλαι* of  
 “ Propositions ; and Propositions themselves the  
 “ “*Υλαι* of Syllogisms.”

Nothing can be more analogous to the supposed transference of the word denoting *straightness*, which was *right* in many things, to denote RIGHT in general, and where straight and crooked had nothing to do. In the same manner the epithet SUBLIME is applied to things which have nothing to do with height ; BEAUTIFUL, to things that have nothing to do with colour or form ; SWEET, to things not tasted, &c.

That the original and literal meaning of the word RIGHT is not “ ordered or commanded,” but *straight*, appears not only from the circumstance mentioned by Mr. Stewart, that in many other, if not in all languages, the same word is employed to denote a straight line and moral rectitude, but from this, that the contrary term *wrong*, *torto*, cannot by any twisting be made to signify not ordered or directed. Besides we find the same allusion frequently made in unequivocal terms.

Scilicet ut possem *curvo* dignoscere *rectum*.

*Horat.*

The more I see the impossibility from the number and extent of his crimes, of giving equivalent punishment to a wicked man in this life, the more I am convinced of a future state, in which all that here appears *wrong* shall be *set right*, all that is *crooked* made *straight*. — *Franklin's Letters*.

This *wrong* connexion in our minds of ideas in themselves loose and independent of one another, has such an influence, and is of so great a force to set us *awry* in our actions, as well moral

as natural, that perhaps there is not any one thing that deserves more to be looked after. — *Locke*.

By this organ (the eye) we can often perceive what is *straight* and what is *crooked*, in the mind as well as the body. — *Reid*.

Much of the soul they talk, but all *awry*.

*Milton*.

You married ones,  
If each of you would take this course, how many  
Must murder wives much better than themselves,  
For *wrying* but a little.

*Cymbeline*, Act v. sc. 1.

Mr. Tooke may have been led to think the original meaning of Right was “ordered or commanded,” by the circumstance of our considering or talking of Morality as consisting in the observance of certain rules; it might perhaps be suggested to him by the following passage in Locke’s Essay, of which work he was so great an admirer.

“Whether the rule, to which as to a touchstone  
“we bring our voluntary actions to examine them  
“by and try their goodness, and accordingly  
“name them; whether, I say, we take that rule  
“from the fashion of the country, or the will of  
“a lawgiver, the mind is easily led to observe  
“the relation any action hath to it; and to judge  
“whether the action agrees or disagrees with the  
“rule, and so hath a notion of moral goodness or  
“evil, which is either conformity or non-confor-  
“mity of any action to that rule: and therefore  
“is often called Moral Rectitude.” — *On Moral Relations*.

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Though the word RECTUM signifies a right line, as well as right conduct or moral rectitude, I doubt whether our word RIGHT is derived from the Latin. First, Because it is not necessary to derive it from the Latin, for it may be regularly deduced from an Anglosaxon verb, as will afterwards be shewn; and there is no word in the speech of our Anglosaxon ancestors, so far as I know, that could supply its place. Secondly, Because it is a word our language has in common with the other dialects of the Gothic (Swedish, Dutch, and German, RECHT), which have little from the Latin; while it has not passed to us through the medium of the French, the common channel in which Latin words have come to us.

STRAIGHT (though omitted by H. Tooke) is clearly the past participle of the verb *to stretch*, Anglosaxon *strecian*, *extendere*.

And lo oon of hem that weren with Ihesus *streygh*te out his honde, and drough out his swerd and smote the servaunt of the prince and prestis, and kitte of his eare. — *Wiclif's Testament*, *Matthew xxvi*.

And these words said, she *streyght* her on length and rested a while. — *Chaucer, Testament of Love*.

RIGHT is the Anglosaxon REHT or RIHT *rec-*tus, *justus*. Ratio, *jus*, *rectum*. Recta linea, *perpendicularum*. — *Lye*.

Its original meaning, straight (*recta linea*), appears whenever it is applied to direction : — right forward, right across, upright, &c.

The voys of a crier in desert, make ye redi the weye of the Lord, make ye his pathis RIGHT. — *Wiclif's New Testament*.



— maeckt sÿne paden *recht*. \* — *Dutch*.

May it not be the past participle of the Anglo-saxon verb *raec-an* or *rac-an* (Mæso-Gothic *rak-jan*) extendere to stretch, of which the preterite was *raehte*, as Lye shows by many examples?

*Raec-an* is still a common word in the sense—porrigere—**TO REACH** (of which the old English preterite and past participle was *raught*); and, though not so common, it is not obsolete, in the sense *to stretch or extend*. Johnson quotes from Milton,

He declared that whoever became a clergyman, must subscribe slave, and take an oath withal, which unless he took with a conscience that would **RETCH**, he must straight perjure himself.—*Lives of the Poets*.

The Scotch verb *to rax* seems to be the same word †, and is, I think, used nearly as synonymous with *to stretch*, though explained by Dr. Jamieson as limited in its application—“To reach” or extend the bodily members, as when fatigued “or awaking.”

The Latin verb **REGERE** (Greek ῥέγω) which, as we are told by Dumesnil, properly signifies to make straight, is clearly the same with the Anglo-saxon verb **RAEC-AN**.

\* Da nun Mose seine hand *reckte* uber das Meer. — *German Bible*.

Then Moses stretched out his hand over the sea, — *Exod.* xiv. 21.

† A conscience that will *rax* is a common expression.

Ye who leather *rax* and draw.

*Burns*.

We use also **RYKE**, which comes nearer the Anglosaxon.

Let me *ryke* up and dight that tear.

*Burns*.

Different etymologies have been given of the Latin noun *ORDO* order, but none, that I have seen, possesses the least degree of probability: I think it is evidently from *ὀρθος* straight, right.—We say indifferently to put things *to rights*, or to put them *in order*. It means *right* collocation, *right* succession of things one to another, *right* state, &c.

*Ordinem sic definiunt, compositionem rerum aptis et accommodatis locis. — Cicero De Offic. Lib. i. cap. 40.*

*On some Diminutive Terminations.*

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1. "The termination **LING**," says Johnson, notes "commonly diminution, as *kitling*, from "*klein* German, little."

2. We have many diminutives in **LET**, which seems to be the ancient **LYT**, little; as *streamlet*, *spikelet*, *hamlet*, *winglet*, &c.

3. The Scotch diminutive *ie*, *Housie*, *Burnie*, *Laddie*, &c. may be from the adjective **WEE**, if it is not to be referred to the *tenuity* of the vowel (*ee*), which may have been thought peculiarly fit to express diminutiveness or smallness of size; whence such diminutives as *sip* from *sup*, *tip* from *top*, *click* from *clack*, &c. **JE** and **TIE** are diminutive terminations in the Dutch likewise, as *beek* a brook, *beekje* a little brook or rill; *bok* a goat, *bokje* a kid; *lap* a patch, *lapje* a little patch; *been* a bone, *beentje* a little bone, &c.

4. I do not know the etymology of the diminutive termination **ock**\*, *hill*, *hillock*, and mention

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\* We may have it from the Gaelic, where *og* or *ag* is a diminutive termination.—*Stewart's Gaelic Grammar*.

it only to observe, that it is more extensively used in the Scottish dialect: we have BITTOCK, a little bit; PLAYOK, a toy or worthless plaything; BRANNOK, the samlet; SHILLOCKS (Aberdeenshire), light corn or shulls; YEAROK, a chicken not a year old, mostly used in the expression “a yearok’s egg”; FITCHOK, a small fitch or vetch; MULOK, a small mule or crumb; TIBBIE or TIBBOK, a girl’s name (Isabel); DAVOCK or DAVIE.

For men I’ve three mischievous boys  
Run deils for ranting and for noise;  
A gadsman ane, a thresher t’other,  
Wee DAVOCK hauds the nowt in fother.

*Burns.*

Pure CLAGGOKIS cled in raploch quhite  
Quhilk hes skant twa markis for thair feis,  
Will have twa ellis beneth thair kneis;  
KITTOK, that clekkit was yestrene  
The morne will counterfute the quene;  
And mureland Meg, that milkis the yowis,  
*Claggit with clay* above the howis,  
In barn, nor byir, scho will nocht byde,  
Without hir kirtill taill be syde, &c.

*Sir David Lindsay’s supplication against Syde Taillis.*

By the way, is not CLAY, which Johnson derives from *clai* Welsh, rather from *clag* and an instance of G changed to Y, according to the practice so common in the language?

Perhaps the English word RUDDOCK (*rubecula* the redbreast) is a diminutive in OCK, qu. *reddock*.

With fairest flowers,  
Whilst summer lasts, and I live here, Fidele,  
I’ll sweeten thy sad grave: Thou shalt not lack

The flower, that's like thy face, pale primrose ; nor  
 The azur'd harebell, like thy veins ; no, nor  
 The leaf of eglantine, whom not to slander,  
 Out-sweeten'd not thy breath : the *ruddock* would,  
 With charitable bill bring thee all this ;  
 Yea, and furr'd moss besides, when flowers are none,  
 To wither round thy corse.

*Cymbeline*, Act iv. sc. 2.

In Morayshire, the Lapwing, that “ clamorous  
 bird,” as Johnson describes it, is called the WAL-  
 LOCK, qu. *wawl* or *wail-ock*.

Amidst thy desert walks the lapwing flies,  
 And tires their echoes with unvaried cries.

*Goldsmith*.

Oft, as in airy rings they skim the heath,  
 The clam'rous lapwings feel the leaden death.

*Pope*.

*On Figurative Language, and on some Terms employed to denote Soul or Spirit.*

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SECTION I.—ON FIGURATIVE LANGUAGE.

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THE only further hints I have to offer in etymology, regard some names of the soul; but before proceeding to them, I shall premise a few observations on the tropes, or transferences of words from their original to other meanings. It has been justly observed, that these tropes, though they were afterwards used to embellish speech, originated in its poverty, or in the want of proper terms; as clothes were first put on to defend against the weather, and afterwards served also for ornament to the body.\*

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\* Tertius ille modus transferendi verbi late patet, quem necessitas genuit, inopiâ coacta et angustiis; post autem delectatio jucunditasque celebravit. Nam ut vestis frigoris depellendi causâ reperta primo, post adhiberi cœpta est ad ornatum etiam corporis et dignitatem: sic verbi translatio instituta est inopiæ causâ, frequentata delectationis. Nam *gemmare vites, luxuriam esse in herbis*, etiam rustici dicunt. Quod enim declarari vix verbo proprio potest, id translato cum est dictum, illustrat id quod intelligi volumus, ejus rei, quam alieno verbo posuimus, similitudo. — Nihil est enim in rerum natura cujus nos non in aliis rebus possimus uti vocabulo et nomine: unde enim simile duci potest (potest autem ex omnibus) indidem verbum unum quod similitudinem continet, translatum, lumen affert orationi. — *Cicero, De Oratore*, Lib. iii. c. 155—161.



Transferences of words from the resemblance of things are called metaphors: thus the bud of the vine was called *gemma vitis*, from its resemblance to a gem: thus LEAF was transferred from denoting a part of a plant to denote a part of a book, which resembled in form the leaf of a tree: thus CUP (calix) is transferred by botanists to signify a part of a flower, which it resembles; thus we speak of an ARM *of the sea*; a NECK of land, &c.

The resemblance on which metaphors are founded, is often such as might rather be called analogy, according to Dr. Johnson's definition of that word, that it denotes, "a resemblance between things with regard to some circumstances or effects." It may be resemblance or similarity of form, colour, size, position or relative situation, design or purpose, order, &c.

When we speak of the FOOT *of a hill*, there is resemblance or analogy of situation, it is the lowest part, and that which supports the rest, as the feet are of an animal. In Latin we find *Radix montis*, the ROOT of a hill.

The FRONT and BACK of a house are so called, from some analogy or resemblance of purpose, between the mouth and eyes of a person, and the doors and windows of a house: the door being the inlet (*ostium*) to the house, and it being through the windows that the light enters and we look out. Hence it is sometimes a question, which ought to

be called the front, when the door is on one side of a house, and the principal windows and best prospect on the other.

Mr. Adam Smith, in his “considerations concerning the formation of languages,” supposes general names, as tree, cave, fountain, &c. to have been all proper names originally, and to have become general by the disposition of mankind to apply to new objects the same names they had before given to others, to which the new bore a close resemblance: \* and it may be remarked, that the difference between a general or common name used as such, and used in a metaphorical sense, is sometimes not very considerable. Thus it is probable, that the word NECK was first employed to denote the neck of the human body, and afterwards, from similarity of purpose, form, and relative situation, applied as a common name to the necks of all animals; and by metaphor transferred to the similar or analogous part of inanimate objects, as the neck of a bottle. Where the analogy or resemblance is so close, as in *this* instance, we are scarcely sensible that we use a metaphor. †

LIFE and DEATH are perhaps used metaphorically when spoken of vegetables, though some think otherwise, and that LIFE is a common term, as properly applicable to plants as to animals. It is also a very natural metaphor, when we transfer

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\* See Appendix, A.

† Translatio ita est ab ipsâ nobis concessa naturâ, ut inducti quoque *non sentientes* eâ frequenter utantur. — *Quintil.*

it to FIRE, as a *live* coal, &c. Hence the words proper to fire, as *spark*, *extinguish*, &c. are likewise transferred to LIFE.

A BRANCH *of a river* is another metaphorical expression, so natural, that it might be used unconsciously. And similar remarks might be made with regard to head, mouth, &c.

Mr. Tooke has said nothing concerning the figures of speech; but it may be remarked, that some expressions which would by others be considered metaphorical, are not so according to this author: the words by his system being, from their etymological import, equally applicable to what we suppose their metaphorical, as to what we suppose their original meanings. Thus he tells us that, “head, is heaved, heav’d, the past participle “of the verb to heave, meaning that part (of the “body—or *any thing else*) which is heaved, raised, “or lifted up, above the rest.”—vol. ii. p. 39.

Whence it appears, that the word head was not applied originally to the head of the body, and afterwards *transferred* from resemblance or analogy (i. e. by metaphor), to the heads of other things, as is the common opinion; but was from the first a general term, equally applicable to many things, in consequence of its etymological meaning. The same remark will apply to his account of many other words; and he seems in the following passage to state his opinion, that *all* general terms were general from their first imposition—in consequence of their original meanings.

“ You have already seen that the names of  
 “ *colours* have a meaning, as a cause of their deno-  
 “ mination ; and now you will find that the names  
 “ of *numerals* have also a meaning. So have the  
 “ *winds*, &c. In fact, all *general* names must have  
 “ a meaning, as the cause of their imposition :  
 “ for there is nothing strictly arbitrary in lan-  
 “ guage.”—vol. ii. p. 204.

That there is little strictly arbitrary in language is extremely probable, but I do not see how *some* arbitrary words, or roots, can be dispensed with. If, however, there is *nothing* strictly arbitrary in it, why say that all *general* names must have a meaning, as the cause of their imposition? Since, on this supposition, all names, whether general or particular, must have a meaning, as the cause of their imposition. He may have meant, as I think it is probable he did, that such terms were general in consequence of their etymological meaning. But a moment's reflection will satisfy any one, that general names cannot be accounted for in this way, or without the aid of transference from resemblance and analogy. A definition could not be expressed in one word ; and the single circumstance a word implies, as it must be common to many things to which we do not apply the general name, so in other cases, it would make no part of a definition of things, to which from resemblance or analogy the name *is* applied. The clouds also are “ heaved, raised, or “ lifted up,” though not called heads. “ Above “ the rest,” is not expressed by heaved ; but if it



were, “heaved, raised, or lifted up above the “rest,” is not more applicable to the *head*, than the *tail*, of a fish. And if *YELLOW* is *ge-aelg-ed*, *ge-aelg*, the past participle of *ge-aelan*, accendere, vol. ii. p. 166. (which, however, I think not in the least probable), the term is used in a thousand cases, in which the sense of the past participle (*accensus*) will not be found, for one where it will. In like manner, if *BIRD* means *dilatatus*, *propalatus* (vol. ii. p. 348.), the meaning is surely no very clear cause, for the imposition of the general name! And if *NECK* is the past participle of *hnigan*, incurvare (vol. ii. p. 254.), it should be as applicable to the knee, and other joints of the body.

To have confessed that the etymological meaning served only to make the term more intelligible in its first application, and that, though in some cases it would apply to several objects, denoted by the same general term, yet, in general, the term was transferred to other things, from their resemblance to the thing first denoted by it, would have made “*the meaning*,” which he has brought to light, with so much research, appear a thing (not, indeed, unworthy of his research, but) of much less consequence than Mr. Tooke wished to make it appear.

If names become general by metaphor, or from the disposition of mankind to apply the names of objects with which they were familiar, to others that bore a close resemblance to them, it is evi-

dent, that an arbitrary name might become general as well as one that was derived, and had a meaning as the cause of its imposition in its first application.

METAPHORA (*μεταφορα*) may have originally denoted transference by whatever relation. It is rendered *translatio* by the Romans. But it has long been limited to transferences, founded on the resemblance of things.

“In totum autem metaphora brevior est quam similitudo, eoque distat, quod illa comparatur rei quam volumus exprimere, haec pro re ipsa dicitur. Comparatio est cum dico fecisse quid hominem *ut leonem*: translatio, cum dico de homine *leo est*.” — *Quintil.* lib. viii. cap. 6.

“In metaphor the sole relation is resemblance.” *Campbell*.

“A metaphor is a figure, founded entirely on the resemblance which one object bears to another.” — *L. Murray's Grammar*.

The adjective METAPHORICAL ought to coincide in meaning with METAPHOR, but it is, I think, generally used as synonymous with figurative, or as denoting the transference of a word from its original meaning by whatever trope.\* This has probably arisen, not so much from any regard to its etymological meaning, as from metaphor being the

\* The ancients were indebted to the Chalybeans for the manufacture and name of Steel, but it is observable that *Chalybs* is very seldom employed, like *Ferrum* METAPHORICALLY for a sword, never for armour, which was generally of brass. — *Laing's Dissertation on Ossian's Poems*.

It is needless to observe that the employing *Ferrum* for a sword is not a METAPHOR, as the word is above explained.



principal trope that regards single words : but it may be productive of error. A person who has read the common definitions of Metaphor, will naturally suppose the adjective Metaphorical consistent with them, and understand it as referring only to transferences of words founded on the relation of resemblance.

The tropes SYNECDOCHE and METONYMY are but seldom mentioned, compared with Metaphor. This may be partly owing to their being of less frequent occurrence, and partly to the circumstance that, though easily distinguished from metaphor, they are not so readily distinguished from one another, the relations on which they are founded being more various.

“ In metaphor, the sole relation is resemblance ;  
“ in synecdoché, it is that which subsisteth between the species and the genus, between the part and the whole, and between the matter and the thing made from it ; in metonymy, which is the most various of the tropes, the relation is nevertheless always reducible to these three, causes, effects, or adjuncts.”—*Campbell's Philosophy of Rhetorick*, book iii. ch. 1.

Many of the transferences of words falling under METONYMY, may be referred to association from concomitancy or contiguity, in time or place. They might be called transferences from connexion ; and metaphors transferences from resemblance. Thus,

Many towns are named from the river-mouths

near which they are situated,—EYEMOUTH, DARTMOUTH, INVERNESS, &c. Many fruit-trees get their names from the places where they are found in greatest abundance or excellence, or from which they have been carried to other places.

The parts of the horizon where the sun rises and sets, are in Latin called *ORIENS* and *OCCIDENS*, from their connexion by apparent contiguity with the rising and descending of that luminary; as the Southern part of the world was called *MERIDIES* (qu. *medi-dies*), because the sun is over it at mid-day.

*BEADS* are so called from the Anglosaxon *beade*, oratio, a prayer, being strung upon a thread, and used by the Romanists to count their prayers.—*Johnson*.

*STYLUS*, a style or pin to write with upon tables covered with wax,—by connexion came to denote a character or manner of writing.

*LINGUA* (tongue), from connexion, is transferred to denote a language or speech, which it is considered the principal organ in uttering or modulating.

*PEN* is sometimes put for an author.

This produced the animadversions of some of our ablest *pens*, Addison, Swift, Pope, and others.—*Campbell's Philosophy of Rhetorick*, book iii. ch. 4.

And for the same cause *TÆDA* sometimes denotes a marriage; the *CROWN* is put for the royalty; the *MITRE* for the priesthood, or the epis-

copal order, and in the Scriptures GREY HAIRS for old age.

ALEA, a die or dice, is used by Horace to signify hazard or danger.

Periculosæ plenum opus aleæ  
Tractas.

*Od.* ii. 1.

In the following line Virgil uses sleep for night.

*Libra die somnique pares ubi fecerit horas.* — *Georg.* i. 208.

To “bid adieu,”\* when it merely signifies to part with, and “to weigh anchor,” when it signifies to leave a station at sea, are likewise *metonymical* expressions; and others will occur to the reader’s memory.

It is observed, by Dr. Campbell, that in the representation of things sensible, there is less occasion for metaphor. “But on the contrary,” says he, “if we critically examine any language, “ancient or modern, and trace its several terms “and phrases to their source, we shall find it hold “invariably, that all the words made use of to “denote spiritual and intellectual things, are in “their origin metaphors, taken from the objects “of sense. This shows evidently that the latter “have made the earliest impressions, have by “consequence first obtained names in every “tongue, and are still, as it were, more present “with us, and strike the imagination more forcibly

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\* It is necessary that before the arrival of age, we *bid adieu* to the pursuits of youth. — *Spectator*, No. 153.

His wealth and he *bid adieu* to each other. — *Murray’s Grammar*.

“than the former.”—*Philosophy of Rhetorick*, Book iii. ch. 1.

That objects of sense made “the earliest impressions,” was not, perhaps, so much the cause of the feature in language under consideration, as that “they are, as it were, still more present with us.” For if it had been otherwise, and spiritual things had made the earliest impressions, it would still seem necessary to have recourse to figurative language in speaking of them. The way in which the name of a thing is made known to a child (and the same method must be used with a grown person without language), is to shew the thing to him, or submit it to some of his senses, and directing his attention to it, pronounce the name. But spiritual things cannot be submitted to the senses, and hence it would be difficult for one person to comprehend what another meant by any word he applied to them, without the aid of some type or concomitant of the thing signified in objects of sense.\*

But that ALL the words made use of to denote spiritual or intellectual things, are in their origin metaphors, is not true, if “the sole relation in “metaphor is resemblance.” This could not,

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\* Cicero observes that it is chiefly from objects of sight — “qui sensus est “acerrimus” — that metaphors are taken; and adds, “ponunt penè in con- “spectu animi, quæ cernere et videre non possumus.” — An expression not unlike that of Cowper —

I admire,  
None more admires, the painter's magic skill  
*Who shows me that which I shall never see,*  
Conveys a distant country into mine,  
And throws Italian light on English walls.

indeed, *à priori*, be expected to be the case. There are many things which cannot be represented literally by the painter (and of which, perhaps, no symbol or allegorical representation could be devised), which yet he may suggest *metonymically*, by their effects or concomitants, in things that may be painted ; as wind, by the leaning of trees and plants to one side, by the direction of smoke, the ruffling of water, &c. ; the motion of animals by their attitudes ; heat, by the undress and perspiration of labourers, by cattle collected in a pool, &c. ; and the affections of the mind, by the conformation of the features and carriage of the body that accompany them ; — for often

— the outward action doth demonstrate  
The native act and figure of the heart.

*Othello.*

Now it were strange, if in language we never had recourse to the same method, and had no means but by *resemblances or types*, of suggesting those emotions or acts of the mind, which the painter, and the deaf and dumb, suggest by their effects on the body ; or that it should be in speaking of spiritual or intellectual things only, that we never had recourse to metonymy, but confined ourselves to metaphor.

To *imagine, ruminare, reflect, waver*, &c. are, no doubt, metaphorical expressions in the strict sense of the word. But such words as express, originally and literally, the bodily act that accompanies, or may naturally accompany the mental act they denote, suggest the mental act by its



connexion or concomitancy with the bodily act, and not by any supposed resemblance of the one to the other. To *blush*, *sneer*, *sigh*, *shudder*, &c. each of these, though they properly refer to the body, suggests an affection or operation of the mind (shame, contempt, &c.), which is naturally accompanied by the bodily act they literally express; and with the help of the context they suggest, or express the figurative sense as readily as the literal. To *blush*, is explained by Johnson “to *betray shame or confusion*, by a red colour in “the cheeks.” Shame, horror, and contempt, are surely spiritual or intellectual things, but those words do not suggest them *metaphorically*, or from any *resemblance* supposed to exist between a blush and shame, &c.

Nec ERUBUIT sylvas habitare Thalia.

*Virgil.*

BLUSH, Grandeur, BLUSH; proud courts withdraw your blaze;  
Ye little stars! hide your diminish'd rays. *Pope.*

If the agonies of a moment could expiate the crimes of a whole life, or if the outrages inflicted on a *breathless* corpse could be the object of pity, our humanity might perhaps be affected by the horrid circumstances which accompanied the murder of Rufinus. His mangled body was abandoned to the brutal fury of the populace of either sex, who hastened in crowds, from every quarter of the city, to trample on the remains of the haughty minister, at whose FROWN they had so lately TREMBLED. — *Gibbon's Roman Empire*, ch. 29.

FROWN and TREMBLE are names for sensible things, but these sensible things are mentioned only as they suggest *displeasure* and *fear*, which are not objects of sense. They do not suggest them by resemblance, but by a known connexion.



When such words have in this manner come to suggest an intellectual meaning, the original sense sometimes becomes obsolete, or is lost sight of. They then express the intellectual meaning directly, and do not merely suggest it by means of another sense. When we expect a person we *look out for* him,—*expectare* originally expresses no more, leaving the interpretation of that sensible act to the hearer. It now expresses merely the intellectual act.

Well, well, thou hast a careful father, child :  
 One who, to put thee from thy heaviness,  
 Hath sorted out a sudden day of joy,  
 That thou EXPECTEST not, nor I *look'd for*.

*Romeo and Juliet.*

WE EXPECT many things we do not *look out for* and could not possibly see ; but we say, with equal propriety, that we look for such things, and that there is nothing at all unusual in such an extension of a word. A thousand instances of similar extension or transference might easily be quoted. They may be found in almost every page of Johnson's Dictionary.

*Look now for* no enchanting voice, nor fear  
 The bait of honied words.

*Milton.*

TO REGARD, French *regard-er*, to look upon or at, is with us nearly obsolete in the original meaning, and is almost exclusively used in the intellectual sense,—to attend to, mind or observe ; at least we seldom think of the original meaning, though being the natural sign of the intellectual,

and having therefore given occasion to it, it *may*, of course, be often understood.

The *visible* appearance of objects is hardly ever REGARDED by us. — *Reid*.

The king marvelled at the young man's courage, for that he nothing REGARDED the *pains*. — 2 *Maccab.* vii. 12.

Now reigns

Full-orb'd the moon, and with more pleasing light

Shadowy sets off the face of things; in vain

If none REGARD.

*Milton.*

See *Regard*, *Look upon*, *Look to*, *Look after*, *Listen to*, *Overlook*, *See*, *Stand by*, &c. in *Johnson's Dictionary*.

To APPAL, according to the received etymology, expressed originally, the effect of great fear, *paleness* in the countenance; but if so, the original sense is lost.

To LOWER (the eyebrows), *frontem contrahere*, expresses literally an "outward action," not otherwise worthy of notice, but as it accompanies and indicates an action of the mind. To FROWN and to POUT (French *bout-er*, to *thrust out*—the lips), are similar expressions.

Happiness courts thee in her best array;

But like a misbehaved and sullen wench,

Thou *pout'st* upon thy fortune and thy love.

*Romeo and Juliet*, Act III. Sc. 3.

"ALERT (as well as *erect*), is the past participle "of *erigere*, now in Italian *ergere*: all'*erecta*, "all'*ercta*, all'*erta*, and hence the French "al'*herte*, as it was formerly written, and the "modern French *alerte*." — *Div. of Purley*, vol. ii. p. 24.

Be *up* and doing. — *Bible*.

A contrary state of mind is inferred from a contrary attitude or posture,—SUPINE.

SUPPLIANT hardly conveys any meaning now but “humbly entreating.” The etymological sense of bending or kneeling is not mentioned by Johnson, although the authority of Milton might be quoted for it.

To bow and sue for grace  
With *suppliant* knee.

*Paradise Lost.*

One turns away from what he dislikes, hence AVERSION; it literally signifies *turning away*.

Diva solo fixos oculos *aversa* tenebat.

*Æneid. I. v. 482.*

And the French ELOIGNEMENT has, probably, acquired its intellectual meaning in the same manner.

Cependant rien ne pouvoit triompher de mon invincible ELOIGNEMENT pour ce que j'apercevois en lui.—*Madame de Staël.*

“When we consider,” says H. Tooke, “that  
“we have and can have no way of expressing the  
“acts or operations of the mind, but by the same  
“words by which we express some corresponding  
“(or supposed corresponding) act or operation of  
“the body: when (amongst a multitude of similar  
“instances) we consider that we express a mode-  
“rate desire for any thing, by saying that we  
“*incline* (i. e. bend ourselves) to it: will it sur-  
“prize us, that we should express an eager de-  
“sire, by saying that we LONG, i. e. make long,

“lengthen, or stretch out ourselves *after* it, or *for* it? especially when we observe, that after the verb, to incline, we say, To or Towards it; but after the verb, to long, we must use either the word *for* or *after*, in order to convey our meaning.”—*Div. of Purley*, vol. i. p. 430.

It is not quite clear what is here meant by “corresponding” acts. It is going too far, to say, we have no way of expressing the acts or operations of the mind, but by some corresponding act or operation of the body, if (as would appear from the examples, and his explanation of them) he means by corresponding what I have called the accompanying act of the body, or the bodily act that might naturally, in some cases, accompany the act of the mind, and at first (when gesticulation was, no doubt, more used) might be employed to suggest it. For there are acts or operations of the mind, that are not accompanied by any particular bodily act or operation more than another, to *reflect*, *imagine*, *think*, &c. “Corresponding” may also signify analogous; bodily acts that are supposed to bear some analogy or resemblance to the mental acts. But these ought to be distinguished from the former: the words that express the sensible act, being in the one case transferred to their spiritual or intellectual meanings by metaphor, and in the other by metonymy.

“The powers *which imply some degree of reflection*,” says Reid, “have generally no names but such as are analogical. The objects of

“ thought are said to be *in the mind, to be apprehended, comprehended, conceived, imagined, retained, weighed, ruminated.*”

Locke had, probably, the same distinction in view, where he says, “ Mankind were fain to borrow words from ordinary known ideas of sensation, by that means to make others more easily to conceive those operations they experienced in themselves, *which made no outward sensible appearances.*” — Book iii. ch. 1.

For in the enumeration he makes of such words, “ *to imagine, apprehend, comprehend, adhere, conceive, instill, disgust, disturbance, tranquillity, &c.*” there is no word that originally denoted an accompanying bodily act, from which the mental act they denote might be inferred; and there could be no great difficulty in making others conceive those operations they experienced in themselves, which did make an “ outward sensible appearance.” \*

Mr. Tooke has not adverted to the “ corresponding,” or accompanying bodily act, that expresses contempt and dislike, where he tells us, *Faugh, Fugh* †, *Foh, Fie*, are the imperative of the Mæso-Gothic and Anglosaxon verb *fian*, to hate; and *pshaw*, the past participle of *paec-an*, to de-

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\* See Appendix, E.

† But I seye to you, that ech man that is wroth to his brothir schal be gilty to doom, and he that seith to his brothir, *fugh*, schal be gilty to the counsell; but he that seith fool schal be gilty into the fire of hell. — *Wiclif's New Testament*.



ceive. I think he had better have left them in the class of "brutish inarticulate interjections." Pshaw or Pish, Tush and Hiss, sibilo, σιρρῖσσω, have a common origin with their brutish kindred, beginning with the letter F.

It is not necessary for my purpose, nor perhaps possible, to explain how every word that expresses an intellectual idea acquired its meaning; I may not have viewed even the whole of those which I have enumerated in the proper light: but I trust, enough has been said to establish, either that it is incorrect to say, all the words made use of to denote spiritual or intellectual things, are in their origin metaphors, or that the word Metaphor must not be understood as denoting transferences from resemblance only. This is not advanced as a discovery, but as a thing necessary to be kept in view in considering the transference of some words to denote soul or spirit; inattention to it appearing to have been a cause of the prevalence of erroneous notions with respect to those words.



SECTION II. — ON SOME TERMS EMPLOYED TO  
DENOTE SOUL OR SPIRIT.

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“ALTHOUGH,” says Mr. Stewart, “by far the greater part of the transitive or derivative applications of words, depend on the casual or unaccountable caprices of the feelings, or of the fancy, there are certain cases, in which they offer a very interesting field of philosophical speculation. Such are those in which an analogous transference of the corresponding term may be remarked universally, or very generally in other languages, and in which, of course, the uniformity of the result must be ascribed to the essential principles of the human frame.”—*Philosophical Essays*, p. 270. second edition.

Perhaps there is not in language a more interesting field of speculation than in the very general, if not universal transference of the words, signifying Breath, to denote the sentient and thinking principle within us. The profound and elegant writer, from whose works the above quotation is taken, has proposed an examination of the circumstances which led to this transference as a problem, not unworthy the attention of etymologists, and has at the same time himself offered a solu-

tion of it.\* The subject had engaged my attention before seeing Mr. Stewart's works; and I venture to offer a different solution of the problem, and shall endeavour to show, that mankind had no thought at all about the nature of the soul, or "atoms and elements, supposed to produce "the phenomena of thought and volition," when they transferred the name of Breath to it: that it was not in fact a transference from resemblance, but from the connexion of Breath with Life and Soul.

Every language abounds with expressions, which shew, that breath has always been regarded as the principal test or indication of the presence of life. "He drew his first breath at ———, was at "the last gasp, the breath was gone, to breathe "his last, tout ce qui respire, animam efflare, ex- "tremum halitum efflare, expirare," &c. &c.

Excudent alii *spirantia* mollius æra

Credo equidem, *vivos* ducent de marmore vultus.

*Æneid.* vi. 849.

All forms that perish other forms supply,

By turns we catch the *vital breath* and die.

*Pope.*

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*. — *Genesis*, chap. ii. ver. 7.

His *breath* goeth forth, he returneth to his earth, in that very day his thoughts perish. — *Psalms* cxlvi. 4.

Thou takest away their *breath*, they die, and return to their dust. — *Psalms* civ. 29.

See also Ezekiel xxxvii. 1—10.

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\* See Appendix, B.

Lend me a looking glass ;  
 If that her *breath* will mist or stain the stone,  
 Why, then she lives. *King Lear*, Act v. sc. 3.

Hence BREATH, and the words equivalent to it  
 in other languages, are transferred to denote life.

With lenient arts extend a mother's *breath*  
 Make languor smile, and smooth the bed of death.  
*Pope.*

*Leontes.* My true Paulina,  
 We shall not marry until thou bidst us.  
*Paulina.* That  
 Shall be when your first queen's again in *breath*.  
*Winter's Tale*, Act v. sc. 1.

Sus vero quid habet ? cui quidem, ne putresceret, *animam*  
 ipsam pro sale datam dicit esse Chrysippus ? — *Cicero, De Nat.*  
*Deorum*, Lib. ii. 160.

*Spiritu* culpam lues. — *Phædrus.*

Senex de filii magis vitâ et incrementis, quam de reliquo *spiritu*  
 suo sollicitus. — *Valer. Maximus*, Lib. ix. cap. 2.

Ὅν γὰρ ἐμοὶ ψυχῆς ἀντάξιον, —  
 Ἀηϊστοὶ μὲν γάρ τε βόες καὶ ἵφια μῆλα.  
 Ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε λείπει,  
 Θῦθ' ἐλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἔρκος οὐδόντων.  
*Iliad*, ix. 401.

But from our lips the vital spirit fled,  
 Returns no more to wake the silent dead.  
*Pope.*

No man has more contempt than I of *breath*,  
 But whence hast thou the power to give me death ?  
*Dryden.*

The passions, attributes  
 Of earth and heaven, from which no power, nor being —  
 Nor *breath* from the worm upwards is exempt,  
 Have pierc'd his heart. *Byron.*

Lastly, from the intimate connexion, if not  
 identity of the vital or sentient, and the thinking  
 principles in man, the name of *Breath* transferred

to the former, might serve also to suggest the latter ; or (as the words often, and in some of the foregoing quotations, seem to import) a confused idea of the whole—breath, life, and soul—together.

Καὶ ἐπέσρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρημα.

*Luke's Gospel*, chap. viii. 55.

“ And her spirit came again, and she arose straightway.”

The passage might have been translated, “ And her breath came again,” or “ and life returned,” without in the least affecting the meaning.

The common, and I believe universal opinion, with regard to these words, Spirit, Anima, Ψυχη, Πνεῦμα, &c. is that they are transferred to the soul *metaphorically*, or from a supposed resemblance of soul to breath or air. Thus Professor Hill in his *Synonymes of the Latin language* says,

“ ANIMA, ANIMUS, MENS, agree in referring to  
 “ the soul or living principle, but differ in respect  
 “ to the powers ascribed to the being to which  
 “ each of them is properly applied. *Anima* sig-  
 “ nifies nothing more than the principle of life, by  
 “ which animate are distinguished from inanimate  
 “ substances. By the presence of this is formed  
 “ the being called animal ; distinct on the one  
 “ hand from pure spirit, and on the other from  
 “ mere matter. The term comes from the Greek  
 “ ἀνεμος, signifying air in motion. Before the  
 “ Romans began to speculate on the subjects of

“ pneumatology, *anima* would, in all probability,  
 “ signify nothing but the element of air, which it  
 “ sometimes did afterwards. Thus Virgil applies  
 “ it to the blast of Vulcan’s furnace :

Quantum ignes *animæque* valent.

*Æneid*, viii. 403.

“ And Cicero says,

“ Inter ignem et terram aquam Deus *animamque* posuit.  
 “ De Un. 197, b.

“ It was also employed to signify breath, or air  
 “ used in respiration.

“ Sub corde pulmo est, spirandique officina, attrahens et red-  
 “ dens *animam*. — *Plin.* 11. 37.

“ From denoting the thinnest of material sub-  
 “ stances, which is the fluid called air, *anima* has  
 “ been transferred to spirit, to which this fluid is  
 “ understood to bear the nearest resemblance.  
 “ In the first and rudest conceptions which men  
 “ form of mind, it is always held to be subtilized  
 “ matter. In the eye of reason, however, it must  
 “ be as unlike to the thinnest vapour that infests  
 “ the mine, as to its grossest metals. No change  
 “ of which matter is susceptible can produce an  
 “ approximation to a substance, from which it is  
 “ essentially different.

“ *Ægroto dum anima est, spes esse dicitur.* — Cicero *Epist.*  
 “ ad. Att. 145. a. Animantia quemadmodum divido? ut dicam  
 “ quædam *animum* habent, quædam tantum *animam*. — *Senec.*  
*Epist.* 58.

Summum credas nefas *animam* præferre pudori,  
 Et propter vitam vivendi perdere causas.

*Juven.* 8. 33.



“ Juvenal, speaking of the brute creation, says,

Mundi  
Principio indulsit communis conditor illis  
Tantum *animas*, nobis *animum* quoque.

*Sat.* 15. 147.

“ *Animus*, then, differs from *anima*, in suggesting that to the principle of life denoted by the latter, there are superadded those powers of feeling and reason, which constitute the rational soul, and raise man above the lower animals.

“ Difficile est *animum* perducere ad contemptum *animæ*. — *Senec. ad Lucil.*

“ Though in the brute creation the *anima* exists without the *animus*, yet in the rational the contrary does not take place. The classics accordingly have been guilty of no inaccuracy, in thought or expression, in sometimes substituting the former for the latter term.

“ Causa in *anima* sensuque meo penitus affixa atque insita est. — *Cic. in Ver.* 5. 139. Mortales indocti incultique vitam sicuti peregrinantes transégere : quibus profecto contra naturam corpus voluptati, *anima* oneri fuit. — *Sall. Cat.* 2. 8.

“ As there can be no possible abstraction of the rational from the living principle in man, so there can be no looseness in the application of any term, which, from the nature of the subject cannot be misunderstood.

Nunc *animum* atque *animam* duo conjuncta teneri  
Inter se, atque unam naturam conficere ex se.

*Lucret.* 3. 135.

“ *MENS* differs from *animus* in being confined to the intellectual part of mind alone, and in having



“ the controul of every appetite, which would  
“ otherwise be ungovernable. It denotes that  
“ principle which perceives the truth,” &c.

1. In the first and rudest speculations on the nature or essence of mind, it may have been thought to be subtilized matter like the fluid air, and perhaps the same opinion is still held by some few individuals who speculate on the subject ; but can such a philosophical hypothesis really have given occasion to a transference so universal ? I appeal to my readers, if they have ever formed any such notion, as that their soul, or the thinking principle within them, is of an aërial nature ? Few, even in the present age, ever speculate on the subject at all ; and can we imagine that the rude inventors of speech speculated on such subjects, or were likely to form any such notion or theory ? Surely not ; and far less can we believe that all nations, in the rude ages when speech was formed, would have adopted *the same* theory. They were conscious of a thinking principle within them ; but I suppose nobody will say that there is any resemblance or analogy between wind, air, or breath—and thought or mind ; or that the analogy is so palpable as to be likely to be remarked by all nations in the rudest ages.

Till this analogy, however, is demonstrated, or an obvious reason pointed out for supposing the existence of a subtile fluid *like air* in the body, producing thought, I can see no good reason

for believing that the words Πνευμα, *spiritus*, &c. were transferred to the mind *metaphorically* or from a supposed resemblance of the thinking principle to air or breath, and must rather hold that it was by metonymy from the connexion of breath with Life and Soul.

2. But though, I think, there are but few, even in this philosophic age, who speculate on the nature of Soul, or form any opinion concerning its essence, *while in the body*; I readily admit that the belief of its immortality might lead mankind, even in the rudest ages, to think of the nature of ghosts, or disembodied *breaths*: and, as they had no other grounds to go upon, they might be led by the name \*, as well as the invisibility of the thing signified, to suppose that ghosts or breaths were of an aerial nature. And this notion of ghosts, seems to have prevailed in all ages and nations. — “*Aperta enim simplexque mens, nullâ re adjuncta, quæ sentire possit, fugere intelligentiæ nostræ vim, et notionem videtur.*† *De Nat. Deorum*, Lib. i. cap. 26.

\* “And lastly,” says Bacon, “let us consider the false appearances that are imposed upon us by words, which are framed and applied according to the conceit and capacities of the vulgar sort: and although we think we govern our words, and prescribe it well — loquendum ut vulgus, sentient dum ut sapientes; — yet certain it is, that words, as a Tartar’s bow, do shoot back upon the understanding of the wisest, and mightily entangle and pervert the judgement.” — *Of the Advancement of Learning*.

If words shoot back upon the understanding of *the wisest*, it is not to be wondered at if they shoot back upon the understandings of the vulgar.

† That this is no reason for disbelieving the immortality of the soul is well argued by the same writer. Vide Appendix, C.

By some nations the soul in the disembodied state has been metaphorically called a shade, but this is rather a poetical expression, and by no means so universal a transference.

3. "How generally," says Reid, "men of all nations and in all ages of the world, have conceived the soul, or thinking principle in man, to be some subtile matter like breath or wind, the names given to it in all languages sufficiently testify."—*Inquiry into the Human Mind*, ch. vii.

And Locke has expressed himself to the same purpose in a note to his Essay, book iv. ch. iii. sec. 6.

I doubt, however, if there are any proofs, *but the names*, that this conception of the thinking principle in man has been so universal: and if not, there is room to suspect, that in this opinion of these philosophers there may be an instance of the reaction of language upon thought, or of words "shooting back upon the understanding of the *wisest*."

Professor Hill thinks it probable that ANIMA signified nothing but the element of air, till the Romans began to speculate on the subjects of pneumatology; and that it was in consequence of their speculations on these subjects, that the word came to signify the living principle or soul. But this cannot be believed by any one who reflects, that the same secondary meaning has been acquired by the word denoting breath in all primitive languages, and in nations who can hardly be said to have speculated

in pneumatology, or be supposed to have heard of the controversies, to which of the elements the nature of the soul was to be referred. ANIMA is rarely used to signify merely the element of air; its proper import is breath: hence, like the corresponding word in other languages, it was transferred to the living principle from connexion, because respiration is considered the index of the presence of life: and, “as there is no possible abstraction “of the rational from the living principle in man,” the same word might suggest both.\* The transference is similar to what happened with SPIRITUS from *spiro*; Πνεῦμα from πνέο, to breathe; Ψυχῇ from ψυχω, to breathe; ANDE (Swedish) a spirit or ghost, from *ande* breath, *andas* to breathe, &c.

\* Ipse autem animus ab animâ dictus est. — Cicero.

But how, it may be said, if Πνεῦμα, spiritus, &c. came to denote the soul in the way here supposed, how has it happened that Βίος, VITA, LIFE, which denoted the living principle properly, and without a figure, were not also transferred to denote the soul or thinking principle? for though Virgil says,

*Vitaque cum gemitu fugit indignata sub umbras,*

and

*tepuēs sine corpore vitas,*

the transference is certainly not common. The answer to this, I conceive, is, that though in man there is no abstraction of the rational from the living principle, or it is but seldom at least they do not exist together, yet we are naturally led to distinguish the living principle (*life*), which we have in common with the meanest thing that creeps, and as some think with vegetables, from the rational soul that is peculiar to us. The proper term, *vita*, *life*, &c. could not therefore so readily quit its proper sense, nor without creating some confusion be transferred to the soul or thinking principle. It was more natural to employ the less general and figurative term Ψυχῇ, *spiritus*, *anima*, &c. Though breath (as *anima*, *spiritus*, &c.) is used to denote life, it is but occasionally so used, and its manner of denoting it, or the figure, was seldom if ever lost sight of. ANIMA was perhaps more frequently employed to denote life than the corresponding word in any other language, but its manner of signifying it was never, I suppose, so far lost sight of that any writer ever used it to signify the life of plants, nor to signify life abstractly, but only in context with the word denoting some animal or animals.

“The word by our interpreters of the Bible rendered wind, also denotes spirit and breath. A similar homonymy, in the corresponding term may be observed not only in the Oriental, but in *almost all ancient tongues.*” — *Campbell's Philosophy of Rhetorick*, book iii. ch. iii.

4. Wind and breath are both “air in motion,” and we may expect to find them often expressed by the same or similar words.\* But in languages where there are different words for wind and breath, the names of soul or spirit seem rather to be taken from the latter. Now if these words were transferred from an analogous subtilty in soul and air, “the thinnest of material substances,” would not the words Wind or Air be as naturally employed as Breath?

5. It is not however in its *subtilty* that air resembles soul, according to the ingenious Abbé Sicard, but in its appearing to be a simple and uncompounded substance :

“Il y a donc en toi un être qui connoit, qui se souvient, qui recoit des idées, les pese et les combine, en forme des résultats, et qui, par conséquent, réfléchit et raisonne, veut, désire, et goûte le bonheur d'aimer.

“Massieu me comprit à merveille ; et m'interrompant au milieu de ce discours, ou mon âme étoit si heureuse d'avoir enfin rencontré la sienne,

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\* *A breath or breeze of wind.* Wind (*âνεμος* ventus) is the Swedish *ande* (anima) breath.



“ il me demande avec impressement le nom de ce  
“ second principe.

“ On n’a rien trouvé dans la nature qui pût le  
“ distinguer, dis-je, à Massieu, parce qu’il n’y a  
“ que lui seul qui soit simple dans la nature. Mais  
“ comme l’air paroît l’objet le moins composé, les  
“ Latins lui donnèrent le nom de souffle, *spiritus*  
“ que nous lui avons conservé.”—*Cours d’instruc-*  
*tion d’un Sourd-muet.*

The Abbe’s reason, however, for saying “ qu’il  
n’y a que l’esprit seul qui soit simple dans la  
nature,” is not very satisfactory. His anxiety to  
*prove* the immateriality of the soul has induced  
him to build on a very insecure foundation—that  
an effect is always of the same nature with its  
cause.

“ Nous savons, mon cher enfant, qu’il n’y a pas  
“ d’effet sans cause ; nous trouvons ici des effets,  
“ il y a donc une cause. La nature des effets doit  
“ pareillement indiquer la nature de la cause. Or  
“ rien de ce qui est matériel, étendu, divisible,  
“ n’ayant pu produire des effets immatériels,  
“ simples, et indivisibles, la cause productrice de  
“ ces effets doit donc être immatérielle, simple, et  
“ indivisible comme eux.”

By the same reasoning it might be proved, that  
the material world could not be the effect of an  
immaterial cause. But the ancient philosophers  
did not believe the soul to be immaterial; and,  
though some of them asserted its nature to be



simple and uncompounded\*, I question if ever any of them assigned this as the reason of its being called spiritus, breath.—See Appendix D.

Even supposing all nations to have discovered the simplicity and uncompounded nature of soul, would this account for their having all transferred the name of Breath to it? Does not water appear to be equally simple, and as uncompounded, as air?

In another part of his work the Abbe says, “Ame, de anima, Latin, tiré de l’Hebreu, et qui signifie l’existence, la vie, l’être, ce qui vit, ce qui respire; il exprime aussi le souffle ou la respiration, qui en est le signe certain. Or la respiration se peint naturellement par les monosyllabes *af*, *aph*, ou *av*; l’un de ces monosyllabes, prononcé lentement, est l’action même de souffler ou de respirer. *Aph*, *af*, *av*, en Hebreu a donc signifié toute espèce de souffle, ou toute ce qui ressemble, et conséquemment, *la respiration*, *la vie*, *l’ame*.——Le mot *esprit* vient de la même source et signifie aussi respiration.—Ch. xxiii.

If he had placed the different senses of anima in the order in which he has placed those of the Hebrew *aph*, “la respiration, la vie, l’âme,” his account of the word would have come nearer that here given. It is surely more natural to suppose the word denoting breath “the sure sign of life,”

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\* Sic mihi persuasi—cum simplex animi natura esset, neque haberet in se quidquam admistum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire, &c. — Cicero, *de Senectute*.

was transferred to denote life, than that the word first denoted life (a thing known only in its effects), and was afterwards transferred to Breath as being a sign of life.

6. It is by *metonymy*, according to Dr. Campbell, that certain parts of the body, the head, heart, &c. are substituted to denote certain powers or affections of the mind with which they are supposed to be connected.\*

It has not been supposed that in the first and rudest conceptions of the intellect it was held to resemble a head, or that the affections had been held to resemble a heart, rage to resemble the gall, &c. Why then might it not be, by a supposed connexion of the breath with the vital and thinking principles, that its name was transferred to them? The origin of such a supposed connexion is at least as clear, as that of the fancied connexion of some parts of the body with certain powers or affections of the mind.

7. Date, vulnera lymphis

Abluam; et extremus si quis super halitus errat

Ore legam.

*Æneid*, iv. 683.

Suck my last breath, and catch my flying soul.

*Pope.*

“No sort of metonymy is commoner among every people than that by which some parts of the body have been substituted to denote certain powers or affections of the mind, with which they are supposed to be connected.”—*Philosophy of Rhetorick*, book iii. ch. 1.

Compare this with the passage quoted from the same author, p. 114. Another instance of the vagueness of the word Metaphorical occurs in this author's Fourth Preliminary Dissertation to his Translation of the Gospels, section 23, where the transference of heart or *καρδια*, to denote the soul, is first called metaphorical and afterwards a metonymy.

The commentators on this passage of Virgil tell us, that it was the practice of the Greeks and ancient Romans, to apply their mouths to the mouths of their dying friends and relations, to receive their last breath. Such a practice, it is evident, must have arisen, not from a supposition that the breath only resembled the soul, but that it was connected with it, or that the soul existed in the breath, and departed with it. What was it that made Lovelace wish to preserve in spirits the heart of Clarissa? Not an idea that it *resembled* her soul or her virtues, but its being connected or associated with them, from having been regarded as their seat or temple. Such a connection is also implied in the rhetorical action of laying one's hand upon one's heart, which in another age or country may be regarded as of a piece with sucking the last breath, "to catch the flying soul!"

8. As no one has supposed the transference of head and heart to the mind to have been occasioned by a supposed resemblance, so neither, I imagine, would Πνεῦμα, spiritus, &c. have been considered *metaphorical* expressions, had it not been for the circumstance, that the belief of the soul's immortality gave occasion to speculate on its nature when separated from the body, in which state, or as it departs, it is *invisible*\*; and hence it might be thought (as the name also implies) of an aerial nature, and that this must be its nature also while in the body:—and thus, without much

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\* Par levibus ventis, volucrique simillima somno. — *Virgil*.

enquiry, it might naturally enough be concluded, that those who gave it that name believed it to be aerial or like air, though in fact they never had a thought about its nature, when they applied the name to it.

If any one should still think, that this consideration of the soul being invisible, as it leaves the body, may have given rise to a general belief, that the thinking principle within us is of an aerial nature, and that it will account for the transference of those words to it as existing in the body, let him consider, that though spirit is not in our languages ascribed to the brutes, yet *Spiritus* and *Anima* (as denoting breath and life) are ascribed to them in Latin\*; and when Dr. Reid observed, that it appeared from their language that the Romans considered “the soul or thinking principle in man to be some subtile matter like “breath or wind,”† he might have added, with equal reason, that they appeared to have entertained the same opinion of the *living* principle in all animals. Now as one of two things appears to have happened, which is the most probable—that *Spiritus* and *Anima*, words properly signifying breath, “the sure sign of life,” were transferred by connexion to the living principle of animals, man as well as others, and hence also to

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\* Some instances were given above, p. 125, 126, 129; and more might be added, if the point were doubtful.

That which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one *breath*.—*Eccles.* ch. iii. v. 19.

† Sup. p. 132.

the thinking principle in man: or that the words being first applied to that higher principle, from its invisibility on leaving the body, came afterwards to signify the living principle even of brutes, as if we should use the word *MIND* in that sense?

They who took it upon authority that “all the words made use of to denote spiritual or intellectual things are in their origin metaphors,” and that “the sole relation in metaphor is resemblance,” would never suspect an error in the common opinion respecting those words. The undefined import of the term *METAPHORICAL* might also be a means of occasioning or prolonging the error. Some who said these names were transferred metaphorically, might only mean that they were figurative terms; while it might be supposed they meant that they were transferred by metaphor, the trope that is founded on resemblance; and thus their authority thought to countenance that opinion.

9. Whether the opinion I have been endeavouring to controvert be entirely a modern one or not, my reading does not enable me to say. It is not mentioned in that passage in the first book of Cicero's *Tusculan Questions*, where he has brought together the various opinions of the ancients concerning the soul. He tells us, that some had thought the heart was the soul, as appeared from various expressions in Latin, *excors*, &c.: that Empedocles thought the blood about the heart was the soul: that others imagined part of the brain was the soul: others again thought neither the



heart, nor part of the brain, was the soul; but some that the brain, others the heart, was the *seat* or *place* of the soul: that others, and his countrymen in particular, had called the *breath* the soul.

“Animum autem alii *animam*, ut fere nostri, declarant nominari: nam et *agere animam*, *efflare*, dicimus, et *animosas*, et *bene animatos*, et ex *animi* sententiâ: ipse autem animus ab animâ dictus est.”\* But there is no mention of its being thought a subtile fluid *like* air or breath.†

Among the various opinions started by philosophers on the subject, two seem to have been principally followed,—one that the soul was aerial, which the names applied to it seemed to show had been the opinion of the ancients; the other that it was fire, this opinion deriving its probability from animal heat, “quia corpora nostra terreno principiorum genere confecta, ardore animi convalescunt.” *Tuscul. Quæst.* These opinions were combined in a third, that the soul is heated air, “inflammatus aer.”

10. To conclude: It may by some be thought of small importance, to what trope the transference of those names of the soul is referred; and that no bad consequence can result from the common, though erroneous notion, that the expressions are metaphorical. But the truth is notwithstanding desirable; and to some the right determination of the question may not appear altogether so useless,

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\* See the whole passage in the Appendix, D.

† In one place he suggests a possibility that although all that is covered in the body could be exposed to view, the tenuity of the soul may be such that we could not perceive it.—See Appendix, C.



since “ this figurative language with respect to  
 “ mind has been considered by some of our later  
 “ metaphysicians as a convincing proof that the  
 “ doctrine of its materiality is agreeable to gene-  
 “ ral belief; and that the opposite hypothesis  
 “ has originated in the blunder of confounding  
 “ what is very minute with what is immaterial.”  
 —*Stewart’s Philosophical Essays*, p. 122. 2d edit.

The folly of such an inference from this language, if my account of the transference of the words be correct, may be thus exemplified :

It was before observed that *Lingua*, tongue, is transferred by metonymy or from connexion, to denote speech or language, which that member is considered the principal organ in uttering or modulating. Now had speech been a thing as remote from the senses, and as interesting to man as his own soul, there would probably have been speculations about its nature or essence. The name Tongue or Language (*lingua*) might have been supposed applied to it metaphorically, and this figurative language considered a convincing proof of its being agreeable to general belief that speech is something like a tongue, or something of the shape and nature of a tongue. At least it might have been inferred, that in the first and rudest conceptions of speech, it had been held to be something like a tongue; and perhaps we should have been told by a great etymologist, that language is simply and merely *what is tongued*.\*

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\* See H. Tooke’s etymology and definition of TRUTH and TRUE.

WRAITH is a Scotch word, synonymous with ghost, about the etymology of which it is rather surprising that there should have been any difficulty.

In the *Diversions of Purley*, vol. ii. page 393, after a quotation from Gawin Douglas's translation of Virgil, in which the word *wrachys* occurs, which Ruddiman had proposed to alter to *wrathys*, Mr. Tooke commends him for not yielding in this instance to the "mischievous fury of commentators" and editors to alter those words of their author "which they do not understand;" and immediately afterwards himself yields to this "mischievous fury," and in three other quotations from the same author, alters *wrethis* to *wrechis*, *wrathis* to *wrachis*, *wrayth* to *wraych*, telling us they are "merely the past tense, and therefore the past participle of the Anglo-Saxon *Rec-an*, *exhalare*, 'to reek.'"

Dr. Jameison remarks Mr. Tooke's inconsistency, but is not fortunate in his account of Wraith.

"Ruddiman says, 'Forte ab Anglo-Saxon *wraeth-an*, *infestare*.' Other conjectures have been thrown out which have no greater probability. I have sometimes thought that the term might be allied to Suio-Gothic *raa*, genius loci, whence *Sioeraa*, a nereid, a nymph. In Dalecarlia, as Ihre informs us (vo. *raa*), spectres are to this day called *Raadend*. But I rather incline to deduce it from Mæso-Gothic, *ward-jan*, Anglo-Saxon *weard-an*, Alemmannic *uuartan*

“ custodire; as the apparition called a Wraith, was  
 “ supposed to be that of one’s guardian angel.  
 “ Anglo-Saxon *weard*, Islandic *vard*, Alemmanic  
 “ German *wart*, all signify a guardian, a keeper.

“ Now the use of *swarth*, Scot. Boreal. shows  
 “ that the letters have been transferred, in one or  
 “ other of the terms, so that the original pronun-  
 “ ciation may have been *ward* or *wart*.”

I have never heard *Swarth* for *Wraith* in Scotia Borealis, and supposing the transposition of *r*, whence comes the *s* prefixed in *Swarth*?

He continues — “ When the maid informed the  
 “ disciples that the apostle Peter was standing  
 “ before the gate of the house in which they were  
 “ assembled, they said, ‘ It is his angel.’ (Acts xii.  
 “ 15.) This exactly corresponds to the idea still  
 “ entertained by the vulgar. If literally render-  
 “ ed in our language it would be — it is his wraith,  
 “ that is, his guardian angel.”

He has produced no example to shew that *Wraith* was ever used by any body else to signify a guardian angel; which I notice because that is a sense of the word quite unknown in the north of Scotland.

He also tells us, that “ the term is sometimes  
 “ used, *but improperly*, to denote a spirit supposed  
 “ to preside over the waters.” I think he should  
 have only said, to *reside* in the waters; but whence does the impropriety of the usage arise? Is not the term used in this sense over all the Lowlands of Scotland?

The *wraiths* of angry Clyde complain.

*Lewis—Tales of Wonder.*

Scarce was he gone, I saw his ghost,

It vanish'd with a shriek of sorrow,

Thrice did the *water-wraith* ascend,

And gave a doleful groan through Yarrow.

*Logan's Poems.*

— A *water-wraith* or some gruous ghaist. — *Journal from London to Portsmouth, in the Buchan Dialect.*

By this the storm grew loud apace,

The *water-wraith* was shrieking ;

And in the scowl of heaven each face

Grew dark as they were speaking.

*Campbell.*

Red came the river down, and loud and oft

The angry *spirit of the water* shriek'd.

*Douglas, a Tragedy.*

And Chatham's *wraith* in heavenly graith

Inspired bardies saw, man,

Wi' kindling eyes, cried Willie rise !

Would I hae fear'd them a', man.

*Burns.*

In realms of death

Ulysses meets Alcides' *wraith*,

Æneas upon Thracia's shore

The *ghost* of murder'd Polydore.

*W. Scott.*

He held him for some fleeting *wraith*,

And not a man of blood and breath.

*W. Scott.*

These examples shew the identity of the word in meaning with Spirit or Ghost. It is explained by Sir Walter Scott, in a note to the couplet last quoted, " The spectral apparition of a living person ;" in which secondary sense the word may be thought to differ from Ghaist, but I believe the

distinction is not generally understood. I can quote no authority, but I have heard Ghaist used in this sense as often as Wraith; and it is not “the spectral apparition of a living person,” that Ulysses sees in the realms of death.

WRAITH is the Anglo-Saxon “orath, oreth, spiritus, spiratio, halitus, anhelitus—aura, flatus,” *Lye*, from oreth-ian spirare. Under this verb *Lye* quotes,

Gast orethath thar he wyle  
Ventus spirat quo vult.

*John* iii. 8.

By the prefix BE is formed Be-orethian, of which to Breathe seems to be a contraction, and hence Breath.

Breath is rarely used for Soul or Spirit, and only in poetry.

What is this mighty BREATH, ye sages say,  
That in a powerful language, felt not heard,  
Instructs the fowls of heaven, and through their breasts  
These acts of love diffuses? What, but God!  
Inspiring God, who boundless Spirit all, &c.

*Thomson.*

Can storied urn or animated bust  
Back to its mansion call the fleeting *breath*?

*Gray.*

We might here substitute *wraith*.

The history of the word GHOST is exactly similar to that of *wraith*, *spirit*, *πνεῦμα*, &c. In the Anglo-Saxon, and in Old English, it is GAST, in Scotch, Ghaist; the change of the Anglo-Saxon A



to O in English, is what has happened in many other words.

Anglo-Saxon.	Scotch.	English.
Ban	Bane	Bone
Gran-ian	To grane	To groan
Bat or Baet	Bate ( <i>Wyntown</i> )	Boat
Ham	Hame	Home
Saul	Saul	Soul
Clath	Claith	Cloth
Gat	Gait	Goat
Cawlwyrt	Kail	Colewort

&c. &c.

GAST is nothing more than *gaspt*, dropping the middle consonant of three. Although to *gasp* does not (so far as I know) occur in Anglo-Saxon dictionaries, we cannot doubt that it is an Anglo-Saxon or Gothic word. It signifies to breathe, but in a particular manner, to breathe hard or with difficulty, as a person after running a race, or a person dying. This limitation, however, of its sense may have arisen by accident from the caprice of language, as other words have in the same manner been limited in their mode of application;—*To welter* is one instance already mentioned, so the Anglo-Saxon *scyr-an*, to cut or shear any thing—*thecc-an* tegere, to cover or thatch any thing, &c.

Dr. Johnson, with an eye to Skinner's derivation of Gasp from *gape*, gives as its primary meaning, "to open the mouth wide," which certainly is not gasping. The word cannot be spoken of any



thing that does not breathe, and it always implies breathing.

He staggers round ; his eyeballs roll in death,  
And with short sobs he *gasps* away his breath.

*Dryden.*

GAST or GHOST can be shewn to have been used, like Spiritus, to signify—1st, the breath ; 2dly, the soul in man ; and 3dly, the disembodied spirit.

The last is the only sense it is now commonly understood to have, and examples of that need not be produced.

It is used in the second sense for the soul or spirit in the body, in the Anglo-Saxon and in Old English ; as *geist* is still in German and Dutch. That it should now be restricted to signify the *disembodied* spirit is as striking an instance of the caprice of language, as that *gasp* should have been, as I have supposed, restricted from signifying to breathe in any manner, to signify to breathe hard or with difficulty. In a specimen of a version of the Gospels, quoted in Dr. Johnson's History of the English Language, are these verses :

47. Tha cwaeth Maria. Min saewel maersath Drihten.

48. And min gast geblissude on Gode minum haelende.

Then quoth Mary, my soul magnifieth the Lord, and my ghost hath rejoiced in God my Saviour.

It liketh hem to be clene in body and *goste*.—*Chaucer—The Wife of Bathe's Prologue, fol. 33, page 2, col. 2.*

As well in body as in *goste* chaste was she,  
For which she floured in virginite.

*Fol. 62, page 1, col. 2.*

Ne shall the *ghost* within my heart stent  
To love you best, with all my true entent.

*Fol. 49, page 1, col. 1.*

In great estate  
Her *gost* was ever in plain humilitie.

*Fol. 48, page 2, col. 2.*

Under the *first* sense of *Gast*, halitus, breath, Mr. Ley quotes *gast muthes his*, spiritu oris ejus; *Psal. xxxii. 6.* And we still retain this sense in the expression “To give up the ghost,” which means nothing more than to give up the breath, animam efflare, to die.

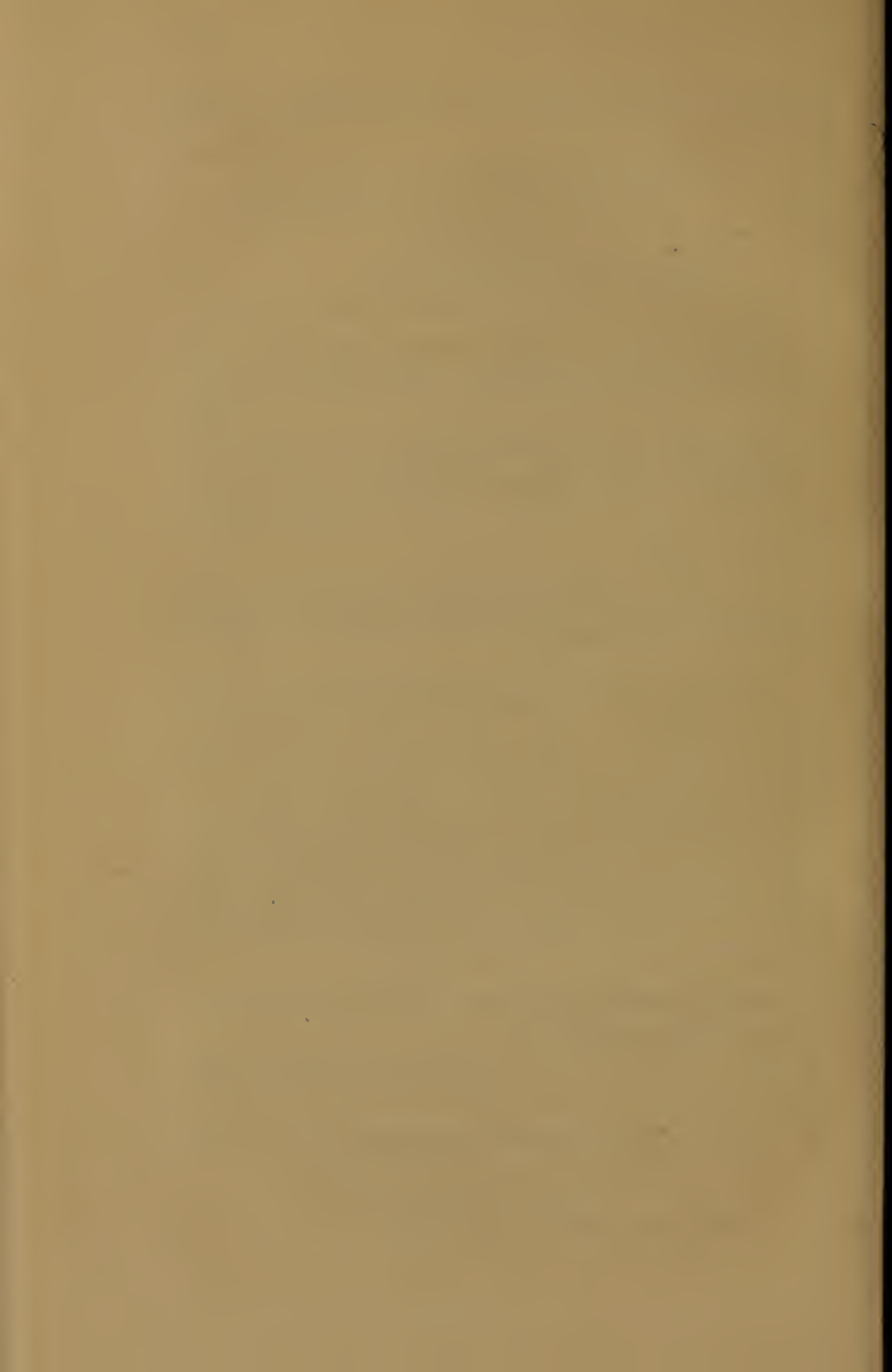
But I must not forget the old goat, which caused my late dreadful amazement. The poor creature *gave up the ghost* the day after.—*Robinson Crusoe.*

“To give up *his* or *her* spirit to God, to “yield up *his* soul to God,” are pious expressions; but to give up the ghost (we do not say his ghost, or her ghost) suggests nothing of the soul, it merely signifies to die. The expression has continued in use, and well enough understood (like many of our particles), after the *original manner* of signification has been lost sight of.

And Jesus cried with a loud voice, and gave up the ghost.—*Mark's Gospel, chap. xv.*

And Ihesus gaf out a greet cry, and diede.—*Wiclif's Translation.*

In the original, ἐξέπνευσε—expired.



## APPENDIX.

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A, page 107.

“ THE assignation of particular names, to denote particular objects, that is, the institution of nouns substantive, would, probably, be one of the first steps towards the formation of language. Two savages, who had never been taught to speak, but had been bred up remote from the societies of men, would naturally begin to form that language by which they would endeavour to make their mutual wants intelligible to each other, by uttering certain sounds, whenever they meant to denote certain objects. Those objects only which were most familiar to them, and which they had most frequent occasion to mention, would have particular names assigned to them. The particular cave whose covering sheltered them from the weather, the particular tree whose fruit relieved their hunger, the particular fountain whose water allayed their thirst, would first be denominated by the words *cave*, *tree*, *fountain*, or by whatever other appellations they might think proper, in that primitive

“ jargon to mark them. Afterwards, when the more enlarged experience of these savages had led them to observe, and their necessary occasions obliged them to make mention of, other caves and other trees, and other fountains, they would naturally bestow, upon each of those new objects, the same name, by which they had been accustomed to express the similar object they were first acquainted with. The new objects had none of them any name of its own, but each of them exactly resembled another object, which had such an appellation. It was impossible that those savages could behold the new objects, without recollecting the old ones ; and the name of the old ones, to which the new bore so close a resemblance. When they had occasion, therefore, to mention, or to point out to each other, any of the new objects, they would naturally utter the name of the correspondent old one, of which the idea could not fail, at that instant, to present itself to their memory in the strongest and liveliest manner. And thus, those words, which were originally the proper names of individuals, would each of them insensibly become the common name of a multitude.” — *A Dissertation on the Origin of Languages*, by Adam Smith, L.L. D.

B, page 124.

“ I have already, on various occasions, observed, that the question concerning the nature of mind is altogether foreign to the opinion we form concerning the theory of its operations ; and that, granting it to be of a material origin, it is not the less evident, that all our knowledge of it is to be obtained by the exercise of the powers of consciousness and of reflection. As this distinction, however, has been altogether overlooked by these profound etymologists, I shall take occasion, from the last

“ quotation \*, to propose, as a problem not unworthy of  
 “ their attention, an examination of the circumstances  
 “ which have led men in all ages, to apply, to the sentient  
 “ and thinking principle within us, some appellation sy-  
 “ nonymous with *spiritus* or πνευμα; and in other cases,  
 “ to liken it to a *spark of fire*, or some other of the most  
 “ impalpable and mysterious modifications of matter.—  
 “ Cicero hesitates between these two forms of expression ;  
 “ evidently, however, considering it as a matter of little  
 “ consequence which should be adopted, as both appeared  
 “ to him to be equally unconnected with our conclusions  
 “ concerning the thing they are employed to typify:—  
 “ ‘ Anima sit animus, ignisve nescio: nec me pudet, fateri  
 “ nescire quod nesciam. Illud si ulla alia de re obscurâ  
 “ affirmare possem, sive anima sive ignis sit animus, eum  
 “ jurarem esse divinum.’ This figurative language, with  
 “ respect to Mind, has been considered by some of our  
 “ later metaphysicians as a convincing proof, that the  
 “ doctrine of its materiality is agreeable to general belief;  
 “ and that the opposite hypothesis has originated in the  
 “ blunder of confounding what is very minute with what  
 “ is immaterial.

“ To me, I must confess, it appears to lead to a con-  
 “ clusion directly opposite. For, whence this disposition  
 “ to attenuate and subtilize, to the very verge of existence,  
 “ the atoms or elements supposed to produce the pheno-  
 “ mena of thought and volition, but from the repugnance  
 “ of the scheme of Materialism to our natural apprehen-

\* A passage from the Diversions of Purley, in which Mr. Tooke quotes some etymologies from Vossius :

“ In the same manner *Animus*, *Anima*, πνευμα and ψυχη are participles.—  
 “ *Anima* est ab *animus*. *Animus* vero est a Græco Ανεμος, quod dici volunt  
 “ quasi Αεμος, ab Αω sive Αεμι, quod est πνεω; et Latinis a *spirando*, *spiritus*.  
 “ Immo et ψυχη est a ψυχω quod Hesychius exponit πνεω.”—Vol. ii. page 20.



“ sions; and from a secret anxiety to guard against a  
 “ literal interpretation of our metaphorical phraseology?  
 “ Nor has this disposition been confined to the vulgar.—  
 “ Philosophical materialists themselves have only refined  
 “ farther on the popular conceptions, by entrenching  
 “ themselves against the objections of their adversaries in  
 “ the modern discoveries concerning *light* and *electricity*,  
 “ and other inscrutable causes, manifested by their effects  
 “ alone. In some instances, they have had recourse to  
 “ the supposition of the possible existence of Matter, under  
 “ forms incomparably more subtile than what it commonly  
 “ assumes in these, or in any other class of physical phe-  
 “ nomena;—a hypothesis which it is impossible to describe  
 “ better than in the words of La Fontaine :

“ Quintessence d’atôme, extrait de la lumière.

“ It is evident that, in using this language, they have only  
 “ attempted to elude the objections of their adversaries,  
 “ by keeping the absurdity of their theory a little more  
 “ out of the view of superficial inquirers; divesting Matter  
 “ completely of all those properties by which it is known  
 “ to our senses; and substituting, instead of what is com-  
 “ monly meant by that word,—infinitesimal or evanescent  
 “ entities, in the pursuit of which imagination herself is  
 “ quickly lost.

“ The prosecution of this remark would, if I be not  
 “ mistaken, open a view of the subject widely different  
 “ from that which modern materialists have taken.”—  
*Stewart’s Philosophical Essays*, page 222, second edition.

It does not appear from the preceding extract, that Mr.  
 Stewart has ever questioned the truth of the opinion that  
 those words, Πνεῦμα, *spiritus*, &c. were transferred to the  
 mind metaphorically, or from a supposed resemblance.—  
 The consideration he suggests, however likely to influence

a modern materialist, is too refined, I think, to have influenced the barbarous inventors of language.

The likening of *life* to fire, or fire to life, is extremely natural—air is necessary to both, and both produce heat—both are of a transient and perishable nature—with both there is the existence of a superior element (or principle) in an inferior, which it possesses for a time, and imparts a lustre to, but leaves at last, the dark ashes, and the cold lifeless body, alike fallen from their splendour. But it has only been by certain philosophers or philosophic poets that the *soul* has been called a spark of fire ; this has not, so far as I know, been a *popular* opinion or expression in any nation.

C, page 141.

Mind or at least the human soul is so strongly associated with the human form from our having no knowledge of the former but as conjoined with the latter, that as we can scarce think of extension without colour, so we cannot easily think of soul, but the human form is connected with it. Hence the disposition of all nations to lodge the disembodied spirit in another kind of body, of the same form whatever its subtile essence may be.

We repair  
From earthly vehicles to those of air.

*Pope.*

And the Gods themselves of rude nations are endowed with bodies, of the human form, though of greater size.

'Tis true, 'tis certain ; man, though dead, retains  
Part of himself ; th' immortal mind remains :  
The form subsists without the body's aid,  
Aerial semblance and an empty shade !

This night my friend, so late in battle lost,  
 Stood at my side, a pensive, plaintive ghost;  
 Ev'n now familiar as in life he came,  
 Alas! how different! yet how like the same!

*Pope's Iliad.*

But philosophers, seeing no reason to suppose the disembodied soul possesses any particular form or essence, and finding it impossible to conjecture its nature or mode of existence, when separated from its "earthly vehicle," are sometimes led to doubt if it can possibly exist without it: forgetting or not considering, that they are equally unable to conjecture, what its essence is (though they are conscious of its operations) while in the body; or to conceive in what manner it is connected with the body.

"Sed plurimi contra nituntur, animosque quasi capite  
 "damnatos, morte multant, neque aliud est quidquam,  
 "cur incredibilis his animorum videatur æternitas, nisi  
 "quod nequeant qualis animus sit, vacans corpore, intel-  
 "ligere et cogitatione comprehendere. Quasi vero in-  
 "telligant, qualis sit in ipso corpore, quæ conformatio,  
 "quæ magnitudo, qui locus, ut si jam possent in homine  
 "uno cerni omnia, quæ nunc tecta sunt, casurusne in con-  
 "spectum videatur: an tanta sit ejus tenuitas, ut fugiat  
 "aciem. Hæc reputent isti, qui negant animum sine  
 "corpore se intelligere posse." — *Tuscul. Quæst. lib. i. cap. 50.*

D, page 141.

"Quid sit porro ipse animus, aut ubi, aut unde, magna  
 "dissensio est. Aliis cor ipsum, animus videtur, ex quo  
 "excordes, vecordes, concordæque dicuntur, et Nasica ille  
 "prudens, bis consul *Corculum*, et

Egregiè cordatus homo catus *Æliu' Sextus*."

“ Empedocles autem animum esse censet cordi suffusum  
 “ sanguinem. Aliis pars quædam cerebri visa est animi  
 “ principatum tenere. Aliis nec cor ipsum placet, nec  
 “ cerebri quandam partem, esse animum : sed alii in corde,  
 “ alii in cerebro dixerunt animi esse sedem et locum. Ani-  
 “ mum autem alii animam, ut ferè nostri declarant nomi-  
 “ nari : nam et *agere animam*, *efflare* dicimus, et *animosos*, et  
 “ *ex animi sententia* : ipse autem animus ab animâ dictus  
 “ est. Zenoni Stoico animus ignis videtur. Sed hæc  
 “ quidem, quæ dixi, cor, cerebrum, animam, ignem, vulgo :  
 “ reliqua fere singuli, ut multi antè veteres : proximè autem  
 “ Aristoxenus, musicus, idemque Philosophus, intensionem  
 “ ipsius corporis quandam, velut in cantu, et fidibus, quæ  
 “ harmonia dicitur : sic ex corporis totius naturâ et figurâ,  
 “ varios motus cieri, tanquam in cantu sonos. Hic ab  
 “ artificio suo non recessit, et tamen dixit aliquid quod  
 “ ipsum quale esset, erat multo ante et dictum et explana-  
 “ tum à Platone. Xenocrates animi figuram, et quasi  
 “ corpus, negavit esse, verum numerum dixit esse, cujus  
 “ vis, ut jam antea Pythagoræ visum erat, in naturâ  
 “ maxima esset. Ejus doctor Plato triplicem finxit ani-  
 “ mam : cujus principatum, id est rationem, in capite, sicut  
 “ in arce, posuit : et duas parteis separare voluit iram et  
 “ cupiditatem quas locis suis disclussit,—iram in pectore,  
 “ cupiditatem subter præcordia locavit. Dicæarchus autem  
 “ in eo sermone, quem Corinthi habitum tribus libris ex-  
 “ ponit, doctorum hominum disputantium, primo libro  
 “ multos loquentes facit : duobus Pherecratem quendam  
 “ Phthiotam senem, quem ait à Deucalione ortum, disser-  
 “ entem inducit, nihil esse omnino animum, et hoc esse  
 “ nomen totum inane, frustra que animalia, et animanteis  
 “ appellari ; neque in homine animum vel animam, nec in  
 “ bestiâ ; vimque omnem eam, quâ vel agamus quid, vel  
 “ sentiamus, in omnibus vivis æquabiliter esse fusam, nec

“ separabilem à corpore esse ; quippe quæ nulla sit, nec sit  
 “ quidquam, nisi corpus unum et simplex, ita figuratum, ut  
 “ temperatione naturæ vigeat et sentiat. Aristoteles longè  
 “ omnibus (Platonem semper excipio) præstans et ingenio  
 “ et diligentia, cum quatuor illa genera principiorum esset  
 “ complexus, è quibus omnia orirentur, quintam quandam  
 “ naturam censet esse, è quâ sit mens. Cogitare enim, et  
 “ providere, et discere, et docere, et invenire aliquid, et  
 “ tam multa alia, meminisse, amare, odisse, cupere, timere,  
 “ angi, lætari :— hæc, et similia eorum, in horum quatuor  
 “ generum nullo inesse putat. Quintum genus adhibet,  
 “ vacans nomine ; et sic ipsum animum ἐντελεχείαν appellat  
 “ novo nomine, quasi quandam continuatam motionem et  
 “ perennem. Nisi quæ me forte fugiunt, hæ sunt ferè  
 “ omnium de animo sententiæ.—*Tuscul. Quæst. lib. i.*  
 cap. 18.

E, page 122.

“ Manifold and admirable are the purposes to which the  
 “ external signs of passion are made subservient by the  
 “ Author of our nature. In the first place, the signs of  
 “ internal agitation displayed externally to every spectator,  
 “ tend to fix the signification of many words. The only  
 “ effectual means to ascertain the meaning of any doubtful  
 “ word, is an appeal to the thing it represents : and hence  
 “ the ambiguity of words expressive of things that are not  
 “ objects of external sense. Passion, strictly speaking, is  
 “ not an object of external sense : but its external signs  
 “ are ; and by means of these signs, passions may be  
 “ appealed to with tolerable accuracy : thus the words that  
 “ denote our passions, next to those that denote external  
 “ objects, have the most distinct meaning. Words signi-  
 “ fying internal action and the more delicate feelings are  
 “ less distinct.”—*Kames' Elements of Criticism, chap. xv.*



While the utility of the external signs of our feelings or emotions in giving them names or speaking of them is obvious, it is also manifest that the words which literally describe the external sign, as well as the words applied metaphorically to the acts or emotions of the mind, acquire a precision in their figurative sense *from usage*, which they cannot possess when first made use of; and which even the signs themselves, the whole of which can never be expressed by words, do not possess.

“ Qu’est-ce que la joie? me dit Massieu. Je crus en faire le signe en prenant l’air riant et joyeux; mais il me vint aussitôt dans l’esprit que Massieu pourroit bien confondre les mots *satisfaction, contentement, plaisir, bonheur, allegresse*, qui, à peu de chose près, ont le même signe extérieur pour expression.” — *Cours d’Instruction d’un Sourd-muet. Par Roche Ambroise Sicard.*

We are struck by the expression on hearing seamen speak of “ *seeing a breeze*,” when they see far off the ruffling of the sea occasioned by it; but we use exactly the same figure when we speak of seeing one’s passions, his *anguish, joy, &c.*





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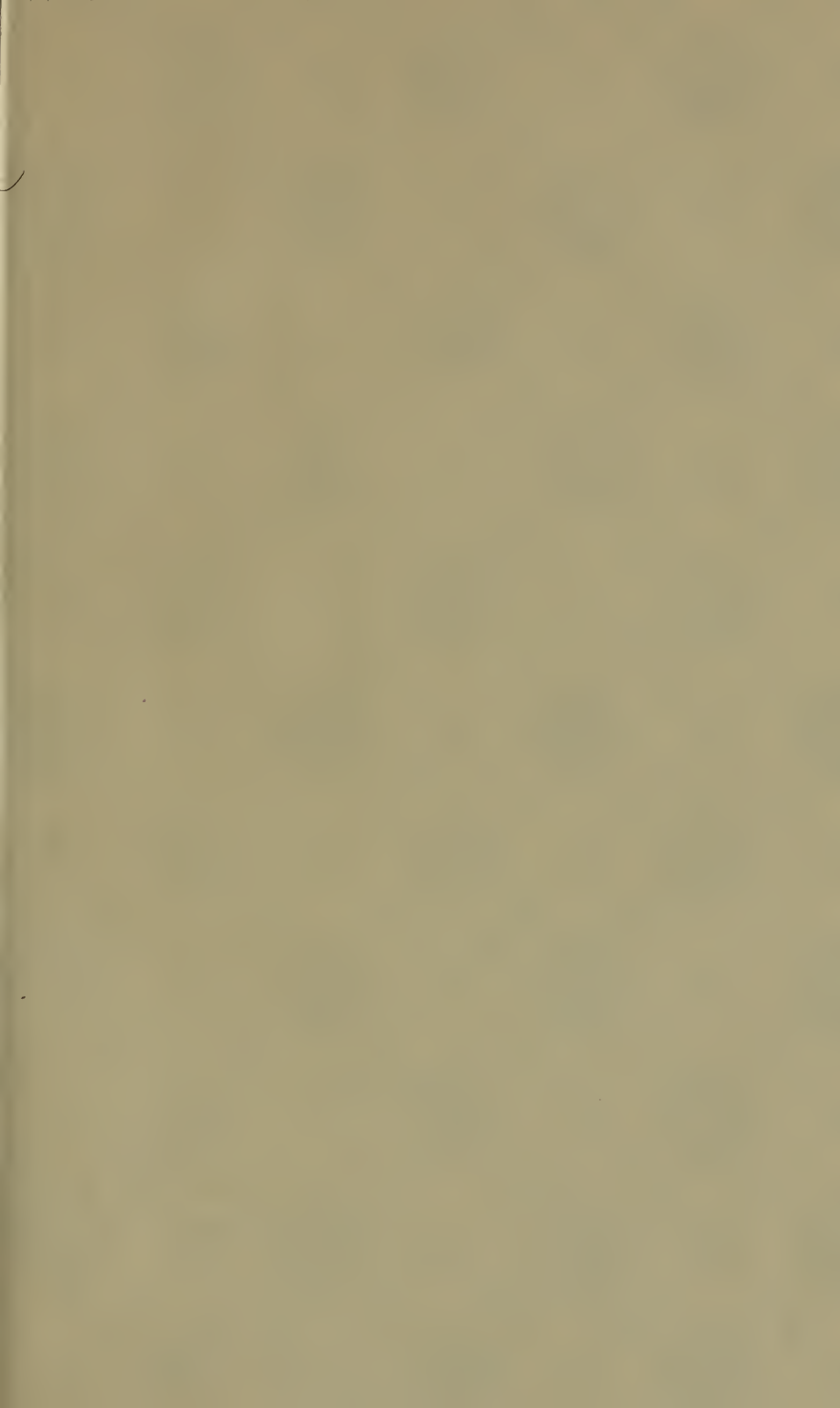
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N. B. The edition of Chaucer referred to is that "Imprinted  
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